

OUR SUNDAY VISITOR

In Three Sections

Fort Wayne Diocesan Edition

News Section

Volume XXXVI

HUNTINGTON, INDIANA, AUGUST 24, 1947

NO. 17

'Smear-The-Pope' Campaign Urged On Latin-American Reds Through Propaganda Uncovered In Mexico

**Communists Urged To Try To Discredit
Pontiff And Clergy By Calling Them
'Enemies And Exploiters Of Workers'**

Mexico City, Aug. 18 — (NC) — Communists in Latin American nations have been urged to undertake an immediate campaign in an effort to discredit His Holiness Pope Pius XII and the Catholic clergy as "enemies and exploiters of workers and of those who believe in them," according to a propaganda document from the Communist Party of Re-

form of Italy, with headquarters in Trent, which has been received in this city.

The Bishop's Chat

My dear Flock:

Mara K. Lenigan tells how she became interested in the Catholic religion in the following words:

"One day, I passed a Catholic Church; I stopped and went back. I went in. I, in particular, wished to petition God for an urgency in another's life. As I sat there, I thought, why not ask the intercession of the Saint for whom this church is named. So I did.

"Within the hallowed walls of the Catholic Church there is a calm which brought to me, 'peace that the world cannot give.' I breathed in the soothing perfumed atmosphere.

"From a lower door of the Gospel side of the Altar came a light. Holding a lighted candle was a delightfully friendly priest. Behind him was a little altar boy, looking for all the world like a delicately carved cameo, a miniature replica of the tall and robust priest. The child was so scrubbed-up, on the surface he appeared angelic. It was obvious that the priest was instructing the child in the ceremonious observances of the Church. They came down the aisle, then walked by where I was sitting. The priest nodded and smiled as he went by. In back of him at his heels was the strutting child. He was going in for it, fairly intent upon his lesson. But this little person had a sense of humor; he made a grimace as he went by. Out of the corner of his eye, the priest saw it. He just smiled. They went on and disappeared through the door by which they had entered the church.

"It was very apparent that between the priest and his little follower there was a bond representative of that understanding friendship that exists between priest and the laity. But to me the

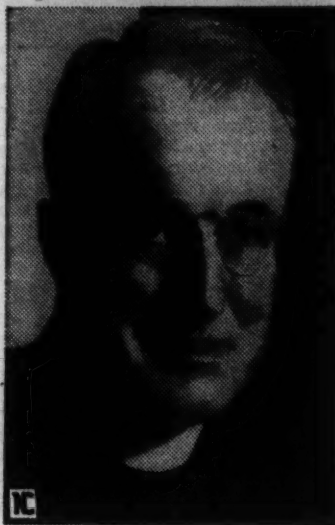
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Cardinal Griffin To Visit Canada

London, August 20.—Cardinal Bernard Griffin of Westminster took off in this morning's plane for Vancouver, British Columbia, where he will be the guest of Cardinal James McGuigan of Toronto and meet Cardinal Norman Gilroy of Sydney, who is flying from Australia. The three Cardinals will make a tour through Canada from west to east. Cardinal Griffin will return to England at the end of September.

Next year Cardinal Griffin is expected to meet Cardinals McGuigan and Gilroy in Australia for the Centenary celebration of the Melbourne Diocese. Cardinal Griffin flew to France last week-end to celebrate Solemn Mass for the world Boy Scout jamboree near Paris.

Apostolic Visitor



Rev. Patrick J. Byrne, M.M., of Washington, superior of the Maryknoll Fathers in the Kyoto Prefecture, Japan, who has been named by the Holy See as Visitor Apostolic to Korea with the powers of an Apostolic Delegate. Now in Tokyo, Father Byrne will soon take up residence in Seoul, Korea. In the Orient since 1927, he remained in Japan throughout the war and lectured in the United States during the past year. (NC Photos)

Reception And Profession Rites At Mt. Alverno

**Bishop Noll Presides,
Speaks At Ceremonies
In Mishawaka**

Mishawaka—The annual Investiture and Reception ceremonies were held in the Chapel at St. Francis Convent, Mount Alverno, Tuesday, August 12. The most Reverend Bishop John Francis Noll presided at the ceremonies. The Bishop's attendants were the Rev. F. X. Guerre, and the Rev. Jerome Bonk, this city.

The Rev. Peter Biegel, Schererville, was celebrant of the Solemn High Mass. The Rev. Callistus Solbach, O.F.M., Louisville, Ky., and the Rev. Daniel Peil, Gary, were deacon and subdeacon respectively. The Rev. Cletus, O.F.M., was Master of Ceremonies.

An impressive sermon was preached by Bishop Noll, addressed to the Sisters and relatives of the Sisters.

The following young ladies were invested in the Community:

Miss Patricia Blaschke, Gary, Sister M. Dolores; Miss Frances Mahler, Mishawaka, Sister M. Gertrudann; Miss Bette Rose Stolsinski, Omaha, Nebraska, Sister M. Denise; Miss Catherine Foster, Memphis, Tennessee, Sister M. Juleen, Miss Ann Ferriss, Memphis, Tennessee, Sister M. Waltrann; Miss Agnes Biegel, Bluesky, Alberta, Canada, Sister M. Dolores; Miss Cecilia Biegel, Bluesky, Alberta, Canada, Sister M. Julitta; Miss Helen Scheetz, Lafayette, Sister M. Joellen; Miss Viola Schroeder, Union, Missouri, Sister M. Rita; Miss Patty Scheiber, Fort Wayne, Sister M. Alice; Miss Joan Fenker, Fort Wayne, Sister M. Angelita, and Miss Betty Clemens, Lafayette, Sister M. Grace.

The following Sisters pronounced their First Vows:

Sister M. Gerarda Golonka, Hammond; Sister M. Caroline Knapik, Hammond; Sister M. Xavier Kline, Earl Park; Sister M. Bernardine Sauter, New Orleans, Louisiana; Sister M. Rosalita Wetli, Fowler; Sister M. Ritaroose Uecker, Fort Wayne; Sister M. Maureen Dunnivan, Garnett, Kansas; Sister M. Theresa Solbach, Lafayette, and Sister M. Georgine Thelen, Lafayette.

The following Sisters took their Final Vows:

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Archbishop Stepinac's Former Secretary Answers Statement Of Seven Protestant Ministers

The Rev. Stephen Lackovic, S.T.D., served for 5 years as private secretary of Archbishop Aloysius Stepinac in Zagreb and is completely familiar with developments in Croatia during the crucial years from 1941 to 1945. Father Lackovic came to this country in 1946 and is presently serving as assistant pastor of SS. Peter and Paul Church in Youngstown.

BY REV. STEPHEN LACKOVIC
(Written for N.C.W.C. News Service)

Seven American Protestant clergymen, under the leadership of the Rev. Guy Emery Shipley who has been charged with membership in numerous communist front organizations, have concluded their two-week "study" of religious conditions in Yugoslavia. They have issued the kind of statement that might have been expected before they began their "study." They have found in Yugoslavia "complete freedom of worship and respect for religious beliefs and institutions."

In saying this, the Protestant ministers repeat the customary arguments of the Yugoslav propaganda machine, which denies any religious persecutions. Their statement recalls the time when the nazi propaganda pointed to "complete freedom of worship and respect for religious beliefs and institutions" in Germany. Since then, the world has learned how outrageously religion was persecuted by the nazi regime.

It is a consolation to know that—despite persecution and anti-religious propaganda—the peoples of Yugoslavia are crowding the churches in greater numbers than ever before and respect their religion. But, surely, ministers and teachers of religion should be aware of the fact that the term "religion" implies far more than "freedom of worship." Or would they deny that religion—in the real sense of the word—is a force that must penetrate and inspire public as well as private life?

In the course of their "study," the Protestant ministers have visited three orphanages where, they say, "no religious training was available" but would be given "if desired." Did the ministers ask why religious training was not "desired"? Did they hear what all Croatia is talking about—the case of the high school boys in Zagreb who—at a youth meeting last year—asked that religious instruction be given in their schools and who, as a result of such audacity, were

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Program Will Discuss Fasting And Abstaining

South Bend — Why Catholics must fast and abstain on the days designated by the Catholic Church will be discussed this Sunday when Catholic News and Views takes to the air over Radio Station WHOT, (1490 on your dial) at 12:15 p.m.

The program is currently focusing attention on the Six Commandments of the Church, featuring explanations of each one in a series which will last six weeks. Another highlight of this Sunday's broadcast will be a description of a very unusual reunion being held that day in the state of Iowa.

Listeners should address all questions to: Knights of Columbus, South Bend, Indiana, sponsors of the show. The Knights are aided in their presentation of the fifteen-minute program by the Department of Public Information at the University of Notre Dame.

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Bishops In Hungary File Formal Protest

**Urge Clean Up Of
Election Conditions By
Hungarian Government**

Budapest, Aug. 18—(Radio, NC) —Hungarian Bishops have sent a formal protest to the government of Hungary in connection with the disenfranchisement of large numbers of the faithful in the forthcoming elections and have urged the government to remedy existing electoral abuses which, if uncorrected, would throw doubt on "the purity and validity of the elections."

The Bishops' protest took the form of a letter presented to Prime Minister Lajos Dinnyes by the Vicar General of the Archdiocese of Budapest. The step was taken following an extraordinary episcopal conference, called on only two days notice, in Hungary's primal see of Esztergom under the presidency of His Eminence, Joseph Cardinal Mindszenty, Primate of Hungary, on the vigil of the Feast of the Assumption of the Blessed Virgin Mary.

While disclaiming any desire to interfere with political and party disputes, the Bishops declared their duty as guardians of morals and justice obliged them to raise their voices "against the fact that a considerable part of the faithful have been excluded from the exercise of the franchise."

The Bishops' protest practically coincided with the release of a statement by the United States department of state expressing strong disapproval of "the wholesale disenfranchisement of voters by the communist controlled electoral organs in flimsy and illegal pretenses."

The statement pointed out that roughly one million Hungarian citizens, representing twenty percent of the electorate, "have already been deprived of their right to vote," that the overwhelming majority of the disenfranchised citizens are non-communists and that charges on which potential

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Archbishop Beckman To Lead Pilgrimage

Cincinnati, O.—The Most Rev. Francis J. L. Beckman, D.D., Archbishop of Dubuque, has been named to lead a pilgrimage to Franciscan missions in California, according to the Rev. Philip, O.F.M., National Secretary of the Third Order of St. Francis, which is sponsoring the trek. The group is scheduled to leave Chicago September 28 on a special train and will cover 6,300 miles on its 17-day pilgrimage to the missions on the Pacific coast.

The Third Order has invited various Catholic organizations to participate, among which are the Holy Name society, the Knights of Columbus, Daughters of Isabella and both the men's and women's courts of the Catholic Order of Foresters.

Yugoslav Press Ignores Just Accusations, Shouts More False Charges

Vatican Broadcast Says Campaign Of Defamation Against Clergy Continues

New York, Aug. 11—(NC)—Instead of trying to answer accusations "from competent and authoritative quarters" the Yugoslav regime through its official press is continuing an "exasperated campaign of defamation against the Catholic clergy," the Vatican radio has charged in an English broadcast to Europe, according to a transcript of the broadcast made by U. S. government monitors here.

The Yugoslav press is making these attacks "in the false hope that the best defense is attack and that facts can be suppressed with loud shouting," the broadcast stated, according to the U. S. monitors. It continued "This same end is served by the many trials before the notorious Popular Courts with supposed confessions from the accused which seem only too good to be true."

"The world and public opinion has often seen political trials and have had centuries of experience, but it was never before heard that the accused confessed themselves guilty in complete accord with the accusation, and often more than is actually in the charge. For at the best, plots and conspiracies must happen, particularly under regimes imposed on a people by force and violence. But who can believe that they happen every week over a period of two years? If one could believe these announcements, one would be forced to admit that an economic, social, and political system against which there is a weekly plot and conspiracy must be thoroughly corrupt and insupportable by the people."

"From this it appears that it would be in the interests of the Yugoslav Republic, and more in keeping with the pretended reputation of a democratic and popular regime, not to announce continually, and alarm public opinion with, news of plots and conspiracies. The accusations against the Church and the Yugoslav clergy are frequently so puerile and ingenious that one cannot reply seriously. Reading the official charges, it is impossible not to be reminded of the axiom: 'He who proves too much proves nothing.'"

"How is it, for example, that in the present trial of a group of friars, according to the Belgrade radio, they are said to be without exception terrorists, spies of foreign powers, traitors, war criminals, vulgar criminals, organizers of sabotage bands, unworthy servants of guilty reactionaries, and the enemies of their country—all this in agreement with the Vatican and under the protection of the United States?"

"These exaggerations are des-

igned to show themselves false and taken away from the accusation even the appearance of truth. Not to priests, not to friars, not even to human beasts, can so many crimes be attributed. The activity of the Holy See is too well known to be blackened by the Yugoslav press or by forced confessions of the unfortunate accused."

"This activity of the Holy See goes on in the whole world, not to sow conspiracies and aid revolutions, but to restore the growth of Christianity in the post-war world and in particular to relieve the suffering still remaining from the war, which is notoriously great in Yugoslavia itself, and in other countries with similar regimes. Would that the activity of the Yugoslav popular democratic regime were inspired by the same intention and interest in its people and the peace of the world!"

The Bishop's Chat

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mindful of that when he must attend the public high school, and from the very beginning, realize that "he is different," must try to win his classmates to his ideals rather than surrender them to the others who had never even been taught Christian principles.

The face of the earth could be renewed, society could be rechristianized by the Catholic people, if youths at the age of fourteen actually started the process. Their own preservation in faith and morals would be guaranteed for a certainty if they engaged in an apostolate, and they would command first the respect of the non-Catholic youth, and then very likely his following.

This thought and idea should be kept before the children in the grade schools from the first grade on. Even they, children of God, must live as children of God, and not as children of the world. They are "partakers of the divine nature," and they should not only never risk losing that unique relationship, but should be apostles for such participation on the part of other little children. If they were so trained throughout the grade school life, they would feel a greater impulse than the Communist youth to promote their cause.

Sincerely in Christ,

*John Francis Hall
Ep. of Ft. Wayne*

News Dispatch On Hungary Is Corrected

Continued from page 1, News Sec.

ing in Budapest on July 25, urged Catholics "to exercise their franchise at all costs." The Budapest correspondent added that all reports to the contrary "are untrue."

Placed in chronological order, the developments in connection with the erroneous secular news agency dispatch are as follows:

(1) On July 25, N.C.W.C. correspondent Dezso Jambor cabled from Budapest a dispatch flatly stating that "the Bishops of Hungary have directed an appeal to the country's voters to exercise their right to vote at the general elections scheduled for August 31 'in full recognition of the responsibilities of conscience' and to judge carefully whether candidates 'give sufficient guarantee for exercising their mandate faithfully, free of any influence and independent of all individual interests.'" In the course of his dispatch, the correspondent quoted the full text of the Bishops' statement.

(2) On August 4, a secular news agency dispatch under a Vatican City dateline reported that "a Vatican radio broadcast to Catholics in Hungary, reported today by the Puci News Service," urged them to "follow the recommendations of their Bishops and abstain from voting in the forthcoming Hungarian elections." The broadcast was said to assert that all existing Hungarian parties had deceived Catholics. This dispatch appeared in the secular press under headlines such as "Hungarian Catholics Urged Not To Vote."

(3) In response to an inquiry asking for comment on the foregoing secular agency dispatch Mr. Jambor cabled from Budapest as follows on August 6:

"The July 25 conference of the bench of Bishops declared itself to be obliged to refrain from the explicit support of any political party, but warned Catholics to exercise their franchise at all costs."

"A Catholic news commentator published a declaration in the press that every Catholic must vote and has to vote for a candidate who will stand for moral purity, justice and order—in one word, for one who guarantees that the errors of violence and terrorism will not happen again in Hungary."

"At the same time, a competent ecclesiastical authority made public a statement concerning a declaration in the communist organ, Free People, which printed a list of communist candidates, which included the names of several Catholic personalities. The communist publication added a note that Catholic priests could be candidates for election only with permission of their Bishops. The declaration of the Catholic authority answers this by underlining the fact that it is impossible that any Catholic priest, who is acquainted with Papal admonitions in the matter, would knowingly and willingly permit his name to appear on such lists."

"All reports in contrast with the foregoing are untrue."

(4) On August 8, the N.C.W.C. News Service correspondent in Vatican City cabled that Vatican Radio had broadcast "without comment the following statement issued by the Hungarian Bishops at the conclusion of their conference in Budapest on July 25":

"After having studied, with great care, the actual political situation and the possibility of political manifestations in relation with the proximate elections, the Hungarian Episcopate feels constrained to abstain from explicitly supporting any of the political parties."

"The Episcopate exhorts the faithful, however, to exercise—in so far as the electoral law permits them to do so—the right of voting with full consciousness of their responsibility."

"The faithful should examine and weigh how those to whom they wish to give their vote have comport and are comporting themselves. They should analyze the very persons of the candidates, whereby to deduce how much and what kind of guarantees they offer to execute faithfully their mandate, immune from any influence and independently of any personal interest."

"Above all, there must be taken into consideration their constitu-

tional mentality and whether this mentality is penetrated with the most elementary of human duties; that is the duty toward God, Church, Fatherland, Faith and the rights of human liberty."

"The Hungarian Bishops supplicate Our Lord to deign to illuminate, and conduct to their just ends, His people in Hungary during this critical period for our fatherland and nation."

Says Holy See Does Not Yield To Dictators

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provement in Yugoslavia's relations with the Holy See, and that if the Vatican continues its present stand, relations will deteriorate. He is also quoted as saying that "for the present" there were no signs of a break in relations, "because we have patience."

(Another press dispatch quotes the visiting ministers as saying they were convinced there is "no interference in freedom of worship" in Yugoslavia.)

It is true, declares Il Quotidiano, that churches are open in Belgrade, Zagreb and Ljubljana (the principal cities of Yugoslavia) but in the country districts the situation is quite different.

It is definitely known, the paper continues, that along the Dalmatian coast and in Herzegovina there are large areas from which entire populations of localities have been deported.

Public worship no longer exists in those areas and where it still exists, it is under the strictest surveillance, the article explains. State employees and students of State-operated educational institutions, which are, in practice, the only ones able to function—are not permitted to go to church. Furthermore, the obligation of offering so-called voluntary labor on Sundays and feast days, frequently during the very hours when religious services take place, prevent the people from attendance.

Yugoslav authorities still permit to the aged the use of the "poison of religion," but every effort is being made to eradicate faith in God from the hearts and minds of youth, writes Il Quotidiano. For that purpose are used the schools which have been made docile instruments of materialistic education, and also the "Omladina Titova," a youth group which makes no effort to hide its resemblance to the "Hitler Jugend," an organization which Europe, to its cost, learned to know.

One could write whole books on this subject, the Italian daily continues, but Yugoslav propaganda would only answer with its much abused slogans which are believed only by those who wish to be deceived.

American Catholics cannot be deceived by Ambassador Kosanovic's statement, Il Quotidiano writes, pointing out that the arrest of Archbishop Stepinac was occasioned by a pastoral of the Yugoslav Bishops, which condemned the new totalitarianism of Tito's Federal Peoples Republic of Yugoslavia.

Priest Again Named to Interracial Body

Hartford, Aug. 11.—(NC)—Mgr. Joseph M. Griffin, of St. Rose's Church, Meriden, Conn., has been reappointed to a five-year term on the Connecticut State Interracial Commission by Governor McConaughy. Mgr. Griffin has been a member of the commission, which now has the task of administering the state Fair Employment Practices Law, since its inception.

St. Stanislaus' 23 Stop Organ To Be Dedicated Nov. 9

South Bend—Climaxing a program of improvements inaugurated by the Rev. Sigmund A. Jankowski, C.S.C., pastor, a large new organ is being installed in St. Stanislaus church. The instrument, a full organ with 23 stops, is being built in the choir loft by Herman Mutchler, South Bend, organ builder. The work is expected to be completed in time for dedication, November 9. Earlier this year, electric bell timers were installed in the steeple of the church to provide operation of church bells by remote control. The next step was the redecoration of the church along modern lines and installation of new altars. At present the rectory is undergoing extensive improvements. A new statue of St. Anne, a gift of Mr. and Mrs. John Konieczny, was dedicated in the church at 2:30 p. m., Sunday. The Rev. Bernardine Kypinski, O.F.M., of Toledo, O., blessed the statue and conducted special devotions.

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Voice Of The NCCW

Diocesan Publicity

ATTENTION: Regular meeting of the Fort Wayne Diocesan Board August 25, 1947, at the Oliver Hotel, South Bend. Executive meeting promptly at 10:00 A. M. will precede the regular meeting. Please be on time.

"It must be borne in mind also that the obligation of the family to bring up children includes not only religious and moral education, but physical and civic education as well."

A few more days and Mary and Johnnie, with books under their arms will be trudging back to school. We hope you are not the parent who is looking forward to being rid of Mary and Johnnie, expecting some Sister and teacher to perform a miracle with them. You were the children's first teacher and must continue to teach and guide them, as the teacher has them only a few hours a day.

The youth of today are the citizens of tomorrow. Education and protecting our youth is your mission and the foundation stone of our National structure.

Our recent war is claimed by some to have been brought about largely by bad education. To teach the ways of Christ as we know and practice them is the finest kind of peace program.

We hope you read Our Most Rev. Bishop's Chat in last week's Our Sunday Visitor. If you have not, do so at once.

Hammond Deanery Mrs. Chas. Van Valkenburg

Women of the Hammond Deanery attended their annual Day of Recollection August 15, the Feast of the Assumption, held this year at Schererville. The day opened with a High Mass offered by the Rev. Peter Biegel, pastor of St. Michael's church, Schererville. Father Nathaniel of the Franciscan Fathers at Cedar Lake conducted the Day of Recollection and opened his series of talks by devoting the day to the Blessed Mother. Father Nathaniel utilized the gospel of the day to point out the necessity of realizing the really important things in life.

Benediction closed the day, after which a visit was made to the newly founded Hoosier Boys Town.

During the course of the day, Mrs. Albert Koslow, president, presided over a board meeting. Some of the important things discussed were the approval of Bill H. R. 2910 and all members are urged to write to the Hon. Wm. E. Jenner and the Hon. E. Capehart, Senate Office Bldg., Washington, D. C., in regards to this bill. Also members were urged to write to McCall magazine voicing approval of Clare Booth Luce's article which appeared in the January, February and March issues of the magazine.

A special request for soap and towels for foreign shipment has been made. Contributions should be sent to: Warehouse, War Relief

Services—NCWC, 599 11th Ave., New York 19, N. Y.

Information on the Training School of Instruction will be published in the near future.

Mrs. Koslow will represent the Hammond Deanery at the regional meeting in Grand Rapids, Mich., Sept. 12-16.

South Bend Deanery Mrs. Wm. Black

For officers of organizations, Vacation time means an opportunity to plan the years work in their particular sphere. Just as we have spiritual days of recollection, so too, chairmen in other fields must have days of recollection in which to diagnose the progress made during the past year and to plan for advancement during the coming year. Now is the time for Diocesan chairmen to plan work to be presented to the deanery chairmen who in turn will plan her program to fit the parishes in the districts of that Deanery. Let us resolve this year, that the parish chairman and all her helpers in that parish try to accomplish at least one new project in addition to those already in action. Other affiliated church groups feel it is necessary to specialize in various fields of action, and we too, must realize this urgent need. There are many activities right in our own midst that really need doing. Let us look around us, contact our pastors for projects which will help him in his pastoral work, and then forge ahead. We will find many of our friends willing to assist us, if we but start the project.

As a starter, urge the collection of soap and towels and then send them to the headquarters as requested.

South Bend Deanery officers have already taken this initiative in the way of schools of instruction in each district and the urging of the soap and towel collection in each district. August 14 was the date of our sixth annual day of recollection and despite the extreme heat, over one hundred and fifty women attended the inspiring ceremonies and talks at Saint Mary's College. Relaxation from earthly cares, coupled with the reflections brought to us by Rev. Theodore Hesburgh, C.S.C., retreatmaster, and the peaceful atmosphere of Saint Mary's made us appreciate again this hospitable invitation extended to us by the Sisters of Holy Cross.

The Regional conference will be held in this area from Sept. 12 to 17th at Grand Rapids Michigan. It would be inspiring to have every parish represented at this conference. The details are in this past week's OSV under the Diocesan column. Please read the program and try and go if you possibly can.

Michigan City Deanery Mrs. John Barnes

The Rev. Edwin Eisenhardt, pastor of St. Patrick's parish in Chesterton, paid beautiful tribute to Sr. M. Mercedes, S.S.N.D., who has completed 60 years of teaching with the School Sisters of Notre Dame, in his sermon last Sunday. He also voiced his appreciation of the work done by this order in his parish and throughout the country. It is celebrating its centennial in the U.S.A. this year. The School Sisters of Notre Dame started in this country in

THE IMMACULATE HEART OF MARY



Found after years in a garage, its artist unknown, this painting of the Immaculate Heart of Mary, once given to Father Luke Golla, S.S. CC., of Chicago, who died in 1945, has been restored to its original beauty, and copies have been lithographed in colors, to help promote the Enthronement Movement sponsored by the Fathers of the Sacred Hearts. The National Center of the Enthronement of the Sacred Heart in the Home, was recently dedicated in Washington, D. C., Rev. Francis Larkin, S.S. CC., director. The Feast Day of the Immaculate Heart of Mary occurs August 22. (NC Photos)

Sodality Hears Of Conditions In Europe

Indiana Harbor—Miss Eleanor Podkivocky, Chicago, who has recently toured several European countries, recently presented a talk, "Post War Conditions in Europe," to members of the St. Elizabeth Sodality of Assumption parish here. Following the lecture a question and answer period was conducted.

Arrangements for the event were made by the Very Rev. C. M. Minarovich. Refreshments were served following the program.

Sr. Mercedes was honored by the parish children at the early Mass while adults paid respects at a later Mass. She will retire from teaching this fall and return to the Motherhouse. She was born in County Waterford, Eire.

A special fund, raised by parishioners, was presented to her for continuance of the work of the Order.

Gary Deanery Mrs. Howard E. Carlson

The Altar society of St. Joseph's church, 4460 Deleware St., celebrated the Feast of their patroness, The Assumption of the Blessed Virgin, with a high Mass at which one hundred members received holy communion in a body. The Rev. Vladimir Vlahovic, assistant pastor acted as celebrant in the absence of the Rev. V. M. Ardas, Pastor, who was preaching a mission in Biloxi, Miss.

Breakfast was served in the school hall following Mass. The guest speaker was Rev. Stanislaus Golik of Omaha, Neb., who is a refugee of Yugoslavia and he used as his topic "The practice of Religion in Yugoslavia." He related that churches are open in the principal Yugoslavian cities, but there is no public worship in the rural areas. He encouraged the people to send food and clothing to the Yugoslavian people.

In charge of the breakfast arrangements were Mrs. John Jacovic, the society president, Mrs. Andrew Batusic, Mrs. Frank Trincio, Mrs. Joseph Podrebarac, Mrs. John Milcie and Mrs. Daniel Krpan.

Special prizes were awarded to Stephen Mrak, Mrs. Stephen Vidnic, Dr. J. J. Chevigny, Mrs. Spatovic, Mrs. Matthew Totek. Diocesan auditor represented the Diocesan Council N.C.C.W. at the meeting.

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Yugos Just A More

Vatican Broad Defamation A

New York, accusations "fr Yugoslav regin "exasperated c clergy," the Va cast to Europe made by U. S. s tors here.

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CWV Commander Plans Visit To Archbp. Stepinac

New York, Aug. 18—(NC)—A visit to Archbishop Aloysius Stepinac of Zagreb, imprisoned since last fall by the Yugoslav Government, is planned by Max A. Sorensen of Philadelphia, national commander of the Catholic War Veterans, who left here by plane today for Copenhagen, Denmark.

As he departed, Mr. Sorensen said he had applied to the Yugoslav consulate here for a visa to enter Yugoslavia for the purpose of visiting the imprisoned prelate. He has been advised by the consulate, he said, that on his arrival at Rome August 20 his visa will be ready at the Yugoslav consulate there.

While in Italy, it was stated, Mr. Sorensen also plans to visit Leghorn to learn first hand the facts concerning charges by an American correspondent against the administration of the Army's Mediterranean Theater command there. Before his departure Mr. Sorensen had wired Secretary of War Kenneth C. Royall asking an Army investigation of the alleged administrative abuses.

The CWV commander looks forward to being received in audience by His Holiness Pope Pius XII at the Pontiff's summer residence at Castelgandolfo.

Youth Invested In Holy Cross Habit

Fort Wayne — Herman Till, son of Mr. and Mrs. Lawrence Till of R. R. 1, Fort Wayne, who has been studying for the priesthood at the University of Notre Dame, was one of a group of candidates for the priesthood who were invested in the habit of the Congregation of Holy Cross on the Feast of the Assumption, Friday August 15. He graduated from Central Catholic High school, city, with the Class of '44.

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NEW YORK DENTISTS

Polish Princess Arrives In Britain On Job-Hunt

London, Aug. 18 — (NC) — Princess Teresa, direct descendant of the Polish Royal Family, has arrived in Liverpool from Nazareth, Palestine, looking for a job "in a quiet English town."

The Princess officially Corporal Teresa Suidrygiello, was one of a party of 500 Polish girl war orphans, aged 15 to 21, who arrived on the liner Mataroa from Port Said, Egypt, after a night-mare, seven-year odyssey through the Middle East.

Turned out of her home by the Russians in 1940, she travelled in a cattle-truck to Russia, worked on a Russian farm and later traveled with hundreds of youngsters to Iran and then to Palestine. She, and the other girls, all had stories of hardship and suffering; of labor camps, cattle-trucks and semi-starvation. At Nazareth most of them passed through the Polish girls' training school to prepare for their rehabilitation.

All of them, some of whom have university degrees, or are typists, clerks or nurses, are to settle in England. Princess Teresa sews, types and speaks four languages.

Thirty-Six Added To Faculty At Notre Dame

Notre Dame—Distinguished educators from all parts of the United States and from Canada, South America and Europe are included among thirty-six new teachers who have been added to the faculty of the University of Notre Dame for the 1947-48 school year, it was announced recently by the Rev. Howard Kenna, C.S.C., Director of Studies at Notre Dame.

Twenty-one of the total of thirty-six new faculty members have been added in the College of Arts and Letters, four in the College of Engineering, four in the College of Science, four in the College of Commerce and three in the College of Law. Father Kenna, in making the announcement, said that further additions to the Notre Dame faculty will be made before the opening of the school year on September 15th.

Fr. James Conroy To Conduct Iowa Retreat

Huntington—The Rev. James P. Conroy, associate editor of Our Sunday Visitor, is scheduled to conduct a retreat for more than 400 boys of high school age, August 29-30-31, at a summer camp near Cedar Rapids, Iowa, it was announced here. The retreat, open to boys from the northwest section of the state of Iowa, is sponsored annually by the Laymen's Retreat Association of the Archdiocese of Dubuque.

The theme of Father Conroy's series of talks will be "The Responsibility of Catholic Youth in a Changing World." It will deal with the opportunities of Catholic youth, especially of high school age, for building good will for the Church and winning of all other youth to Christ under present-day conditions.

Huntington Knights Of Columbus Plan Events

Huntington—Activities for members of the Knights of Columbus Council 1014, this city, were recently announced for the ensuing weeks by Lecturer Joseph Stoffel. An event for all members and their families is the Annual Picnic, a basket-lunch affair, which will be held this year at Hiers Park on Sunday, September 7. Entertainment will be provided by the council.

The annual council golf tournament is scheduled to open August 23 with play running through to September 8. The tournament will be conducted on a handicap basis with the ten low medalists, exclusive of handicaps, slated to represent Huntington council at the state K. of C. tournament in Hammond, September 27 and 28.

Stoffel also announced that final plans for redecoration and remodeling of the council social rooms are completed and the rooms should be ready for members' use on or near September 20.

28 Make Final Vows As Holy Cross Brothers

Notre Dame—A class of 28 novices made their final vows as Brothers of Holy Cross in Sacred Heart church, here, last Saturday. The ceremony was presided over by the Rev. Thomas Steiner, C.S.C. Among those making vows was Brother Renatus Foldenhauer, C.S.C., son of Mr. George Foldenhauer, 1917 Buffalo St., Michigan City.

A class of 50 postulants, representing 17 states, Canada and Newfoundland, were invested in the habit of the Brothers of Holy Cross at St. Joseph's Novitiate, Rolling Prairie, last Friday, the feast of the Assumption. Upon completing a year's novitiate, the novices destined for teaching will enter Du-jarie Hall, the house of studies of the Brothers, at the University of Notre Dame.

Fort Wayne K.C. Trustee Attends Convention

Fort Wayne—Matthew C. Drennan, member of the board of trustees of the local Knights of Columbus Council 451, is one of nine Indiana Knights delegated to attend the 65th annual Supreme Convention of the Order, held in Boston this week. Mr. Drennan is a former trustee in the Indiana State Council.

Other Hoosier delegates are State Deputy William J. Mallon, Michigan City; District Deputy Thomas Medland, Logansport; District Deputy Ray Hines, Muncie; Grand Knight Peter Nemeth, South Bend; Lawrence Hanlon, Hammond; William Daily, Washington and Paul Seifert and Paul Sierra, Seymour.

Michel Will Filed: Bequest For Villa

Fort Wayne — A bequest of \$100 for the Society for the Propagation of the Faith was made to the Most Rev. John F. Noll, D.D., Bishop of Fort Wayne, and bequests of \$200 were made for St. Vincent's Orphan Villa and the Sisters of the Precious Blood, according to the will of Charles J. Michel which has been filed in Superior Court No. 2. The main portion of the estate was left to the widow.

Fr. Faber Attends Parents' Jubilee

Fort Wayne—The Rev. William M. Faber, chaplain at St. Vincent's Villa and judge of the Fort Wayne Diocesan matrimonial court, has returned from Evanston, Ill., where he recently attended the observance of the golden wedding anniversary of his parents, Mr. and Mrs. Michael J. Faber. A solemn High Mass for the couple's 50th anniversary was celebrated by Father Faber on Monday in St. Nicholas church, Evanston.

Young Ladies Sponsor Semi-Formal Dance

East Chicago—The Young Ladies' Sodality of the St. Stanislaus Parish is sponsoring a semi-formal dance with the theme of "STARDUST" on Saturday, August 23. It will be held at the Marquette Park Pavilion in Gary with Bud Pressner's Orchestra furnishing the music for dancing. The evening's festivities will begin with a grand march at 9:30 p. m.

Invested In Habit Of Holy Cross Sisters

Fort Wayne — Miss Edith O'Rourke, daughter of Mr. and Mrs. William S. O'Rourke, St. Joe Road, city, was one of the 20 postulants who were invested as novices of the Sisters of Holy Cross and received their names in religion at the reception held on the Feast of the Assumption at St. Mary's, Notre Dame. Miss O'Rourke will hereafter be known as Sr. Edith Marie.

Lake Outing Given Catholic League

Fort Wayne — Members of the Catholic Women's Welfare League were entertained at the home of Mrs. Frank Carroll, Clear Lake, at an all day outing on Wednesday. Luncheon was served at noon at the Yacht Club and games furnished entertainment in the afternoon.

Nocturnal Vigil Slated August 23

Fort Wayne — Under auspices of St. Thomas Aquinas Retreat League, the monthly Nocturnal vigil will be held in the chapel of Sacred Heart Seminary, Saturday night, August 23. This is a week earlier than usual owing to Labor day when many will be absent from the city over the week-end. The Holy hour from 11 p. m. till 12 midnight will be conducted by the Rev. Leo W. Kapphahn, OSC., Crosier Prior of Sacred Heart who will also give the sermon and follow with the celebration of Mass at midnight.

Receives Habit In Franciscan Order

Fort Wayne — Sr. M. Pauline, the former Miss Jean Reising, daughter of Mr. and Mrs. P. S. Reising of 432 East Sutherland Street, city, has received the habit of the Third Order of St. Francis at Tiffin, O. Sr. M. Pauline is a former member of St. Peter's church.

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OUR SUNDAY VISITOR

In Three Sections

Fort Wayne Diocesan Edition

Religious Section

Volume XXXVI



HUNTINGTON, INDIANA, AUGUST 24, 1947



NO. 17

Four Postulates Give U. S. Most Unusual Political Philosophy World Has Ever Known

Right
Editors' views on current events
OR
and others' comments
Wrong

Protestant Churches And Public Schools

ONE of our readers draws our attention to a situation which indicates the close relationship between the public schools and the Protestant churches rather than any kind of relationship which many religious and sectarian magazines claim exists between the public schools and the Catholic Church. He writes: "This county refused recently to allow Catholic children to ride on the school bus. But all the public schools of the county take the graduation classes to a Protestant

Continued on Following Page

New Series Set For Sept. 14th

On September 14, we shall begin a series of instructions on the Catholic faith which will be related to modern conditions. They should be faithfully followed by every Catholic family, who should, in turn, pass them on to non-Catholic friends. They will supply excellent matter for fall "Discussion Clubs" for High School or College Religion Classes.

They will all be run under the general heading "A Catechism for the Honest Inquirer."

Make up your mind that you will not miss one of these, because they are very important in the light of present day trends in religion and in irreligion.

The Old And The New

Oriental Schismatic Churches Without Spiritual Leaders

THE Oriental Schismatic Churches, which form so large a part of Eastern Christendom, and run side by side with the Catholic Church in all the Eastern regions, was thus divided at the time of the first world war: First, into the Church of the Russian Empire; secondly, into that within the Turkish Empire, with Constantinople as capital; thirdly, into the Church of the kingdom of Greece.

This division must be fully kept in mind, writes Dr. J. O'Brien, of St. Mary's College, Emmitsburg, Maryland, for numberless mistakes are made for want of due attention to it. Dr. O'Brien further observes: "All these churches are wholly independent of one another, in temporal as well as spiritual; and that they hold no intercommunion whatever, unless in so far as common charity or civility would dictate. The Church of the Russian Empire, at one time under the immediate control of the Archbishop of Moscow, and subsequently ruled by a patriarch, was at the sole mercy of the 'Holy Synod of St. Petersburg,' and, though it would scorn to avow it, is to all intents and purposes a tool in the hands of the Czar, for without his sanction no changes in the existing order of things can be made—not even a council may be convoked without first humbly asking his permission. This church uses the same liturgies and ceremonies as the Greek Church, and agrees with it in every point of discipline, save that it says Mass in the Slavonic language."

The Church within the Turkish Empire was made up of the four Patriarchates of Constantinople, Alexandria, Antioch and Jerusalem. Constantinople, the headquarters of the Ottoman Empire, was also the chief patriarchal seat and rejoiced in the proud title of 'New Rome.' The Sultan was virtually the head of this church. Of so vast an extent is this division of the Eastern Church that it included within its juris-

Continued on Page 4, Religious Section

Man May Not Ignore Self-Evident Truths

Mindful Of Them We Can Achieve Rebirth Of Christian Civilization

BY THE REV. J. HUGH O'DONNELL, C.S.C.,

Late President, University of Notre Dame

(Written for THINK, July, 1947)

THE old have forgotten and the young have never learned that the American tradition of government is a religious tradition. In our time it has become expedient to ignore the historical truths that the Founding Fathers were men of principle; that they were religious-minded stalwarts who had an unshakable belief in the existence of God, the God-given rights of man, and the inherent dignity of the human personality. They voiced these beliefs in the Declaration of Independence, and then applied them practically in the Constitution, the two documents that give us, respectively, the substance and the form of our government. Together, they hold that there can be no basis of democracy unless it be in the divine origin of man. In the American credo, these are unchanging basic truths.

United States' Unusual Political Philosophy

Four postulates give the United States the most unusual political philosophy the world has ever known. They are: first, a recognition of God the Creator; second, the acknowledgment of the natural law, which has its source in God the Supreme Lawgiver; third, a recognition of natural rights flowing from that law; and, fourth, the acknowledgment of the inherent dignity and integrity of man because of these God-given natural rights.

Continued on Page 11, Religious Section

The Archbishop Again

Battle For Human Rights Intensified By Your Protests

BY THE REV. RICHARD GINDER

OUR SUNDAY VISITOR is very grateful to its many readers who have written to the authorities expressing their concern for Archbishop Aloysius Stepinac, Metropolitan of Zagreb and Primate of Croatia, currently languishing in a Yugoslav prison because of his dauntless stand on behalf of human rights.

Your letters have not been without effect. You have shown the Yugoslav tyranny that although the Archbishop was thrown in jail ten months ago, the matter has not just blown over. Contrary to Tito's expectations, world-wide protests have increased to torrential proportions with the result that he has felt it necessary to take extraordinary measures in an effort to whitewash his crime.

The 'Seven Stooges'

Seven American Protestant ministers are currently in Yugoslavia at the dictator's invitation. No Catholic priests were invited. And the Protestant stooges are men notorious for their long record of fellow-traveling sympathy with red fascism.

Rev. William Howard Melish, for instance, is chairman of the National Council of American-Soviet Friendship—a red front.

Guy Emery Shieler edits *The Churchman*, known among Protestants themselves as one of the most poisonous anti-Catholic magazines in the country.

Claude C. Williams, according to the House Committee on Un-American Activities in 1944, "has been a most active member of the Communist Party for many years."

This is the stripe of the men expected to report on the condition of the Catholic Church under communist tyranny in Yugoslavia!

In answer to your protests pouring into the Yugoslav Embassy in Washington, the Ambassador has prepared a 95-page booklet, elaborately

Continued on page 7, Youth Section

Explaining Christ's Plan For His Church To Non-Catholics

In Outdoor Lecture In North Carolina The Priesthood Is Shown To Be Divinely Instituted

"WE don't need any specially ordained priests to forgive sins. God appointed us all priests. We're all ambassadors of Christ."

This was the objection urged by a newcomer, apparently sent in answer to a call for reinforcements. Clothed in overalls, with a slouch hat, and in shirt sleeves, he identified himself as a minister of the Holiness sect.

In this denomination, in which an unusually high degree of illiteracy prevails, many of the men who preach to the congregation on Sundays are farmers or artisans who lack even a high school education. They take a text from Scripture and distort it into a curious pattern devised by their imagination. It is a vivid illustration of the extremes to which the doctrine of private interpretation is carried. It is imagination run riot.

The scene is a street corner in front of the courthouse in Bryson City, North Carolina, where we have been doing some street preaching.

Christ's Plan

"But, my friend," we replied, "we must be guided by Christ's words. He chose Apostles and con-

(The third in a series describing a street-preaching campaign launched by Father O'Brien and Spaldon Underwood, a student from Notre Dame, in towns in the Southern Appalachian mountain region where there are only 11 native Catholics in a population of a million.)

ferred upon them the power of bishops and priests. It was to these that Christ after His resurrection addressed the memorable words:

"As the Father hath sent me, I also send you. When he had said this, he breathed on them; and he said to them: Receive ye the Holy Ghost. Whose sins you shall for-

give, they are forgiven them; and whose sins you shall retain, they are retained." (John 20:21-23).

"These words of Christ are clear and explicit. They were not addressed to everybody but solely to the Apostles. They were authorized to appoint successors, to consecrate bishops and to ordain priests, to continue the work of the

ministry. They had the assurance that Christ would be with them in this divinely appointed work 'all days even unto the consummation of the world.' Hence one is not

Warning!

The time has passed when we can dismiss the spread of atheistic Communism as a phenomenon of the lunatic fringe. No longer do we visualize the destroyer of democracy and Christianity as a bomb-carrying, bewhiskered man in heavy boots. Today he is streamlined, in all kinds of guises, sometimes behind a democratic front. The principles of Christianity imply justice to all. The tenets of the police state are just the contrary. They pass on to their destruction over the changing whim of dictators—and the ruin that follows is great.—U. S. Attorney General Tom Clark.



Father John A. O'Brien, Ph.D., professor in the University of Notre Dame, and author of O.S.V.'s "The Faith of Millions" and of the current best seller, "Truths Men Live By," brings the Gospel to a group of people in the Smoky Mountain Region of North Carolina, where there are only 11 Catholics in a population of a million.

free to substitute his own words for Christ's words."

A Difficulty

The difficulty of discussing a religious doctrine with a person who throws overboard all objective standards for the interpretation of Scripture and insists upon giving it his own fanciful interpretation was illustrated in the minister's reaction.

"No," he said, "that's not the way I see it. I'm God's ambassador."

"What is the evidence that you are God's ambassador?"

"God told me so."

"When . . . where . . . and who are the witnesses?"

"St. Paul is my authority," he replied, shifting his ground. "He said that we are all God's ambassadors."

"Wherein does St. Paul say that?"

"I don't recall where . . . but it's there . . . I know it."

Whereupon he sent his young daughter to fetch the Bible from his home nearby.

Continued on Page 11, Religious Section

Yugoslavia Just As More F

Vatican Broad Defamation Ag

New York, Aug. 23.—Accusations "from the Yugoslav regime" "exasperated cardinals," the Vatican cast to Europe, made by U. S. gov'tors here.

The Yugoslav p. these attacks "in that the best defense that facts can be loud shouting," stated, according to fters. It continues end is served by t before the noto Courts with suppo from the accused w too good to be true

"The world and has often seen poli have had centuries but it was never be the accused confes guilty in complete accusation, and of is actually in the at the best, plots a must happen, par regimes imposed force and violence. believe that they week over a period If one could bel nouncements, one to admit that an e and political syste there is a weekly spiracy must be rupt and insupport ple.

"From this it would be in the i Yugoslav Republic keeping with the pition of a democra regime, not to a ually, and alarm with, news of plot cies. The accusa Church and the are frequently s genuous that on seriously. Readin charges, it is impe reminded of the a proves too much p

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"These exagger

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CHICKEN DINN
Adults
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CHICKEN
REFRES

Washington Letter Record Exposes Statement Issued By Tito's Guests

Arguments Of Mininisters Contrasted To Archbp. Stepinac's Address

BY J. J. GILBERT

Washington, Aug. 18 — For my part, I'll string along with Archbishop Aloysius Stepinac of Zagreb.

Seven Protestant ministers from the United States, poised for their departure from Yugoslavia after enjoying the hospitality of Marshal Tito for two weeks, held a press conference and said: "Churchmen who had been tried and convicted were punished, not as religious believers, but as individuals guilty of crimes against the people for which they were morally accountable. In this number are clearly to be included the Archbishop of Zagreb, Aloysius Stepinac, whom we visited in the Lepoglava prison, and other monks and priests who belonged to the Ustashi movements and supported the wartime puppet state of Croatia at the time of the (Ante) Pavelic regime."

Archbishop Stepinac, addressing the Tito tribunal which tried him last fall, said: "I was not persona grata to either the Germans or the Ustashi, nor was I an Ustashi, nor did I take their oath as did your clerks here present. The Croatian nation unanimously declared itself for the Croatian State and I would have been a black-guard if I did not recognize and acknowledge this desire of the Croatian nation which had been enslaved in the former Yugoslavia."

Osservatore Romano, Vatican City newspaper, said the trial of Archbishop Stepinac would never have taken place if the Catholic Hierarchy and clergy of Yugoslavia had been willing to accept the so-called liberation of Yugoslavia at the price of their country's de-Christianization.

The American Protestant ministers said they made their statement after viewing the documents used in the trial. One wonders what pains they went to, before making such atrocious statements about religious persons, to make sure that they understood the foreign-language documents they were permitted to see, and how they verified the authenticity of such documents, even if they said what the American visitors thought they said.

At the same press conference the ministers from the United States also said: "In the light of what we have seen and the inquiries we have made, we wish to state without reservation of any kind that there is today in Yugoslavia complete freedom of worship and respect for religious beliefs and institutions."

Again we say, this statement means nothing. Nobody denies that there is some freedom of worship in Yugoslavia. You can't stop worship; an individual can worship in his mind. What we do say, on the testimony of Archbishop Stepinac and countless others, is that there is no freedom of religion in Yugoslavia. To have freedom of religion you need more than an open church edifice and freedom of worship; the church as an institution must be free to exercise its full mission, which includes teaching, ministering, charities and other labors.

If you think there is religious freedom (not worship, mind you) in Yugoslavia, listen to the words Archbishop Stepinac addressed to the Tito tribunal which tried him: "Our Catholic schools, built at the cost of great sacrifice, have been taken away from us. The work of our seminaries has been made impossible. . . . Our orphanages have been made useless. Our printing establishments are destroyed, and I do not know if one still exists. Is it not, then, a scandal to allege that nowhere is the Church so free as in Yugoslavia? . . . Then there is the question of religious instruction in the schools. You have laid down the rule: in the higher grades of the secondary

SHE SOLVES THEIR READING PROBLEMS



Teaching twelve years from a wheelchair, Sister Anna Marie of the Congregation of St. Joseph of Carondelet specializes in aiding children who have reading, spelling or speech difficulties. She is shown here in her "classroom," on a bridge leading from the nurses' home infirmary to St. Joseph's Hospital, in St. Paul, Minn. Sister also helps instructors who wish to learn her method, "The 'Brownie' Approach to Reading," which utilizes the alphabet, sound and picture. (NCWC)

schools religious instruction is forbidden, and in the lower grades according to choice. How can you give to children the right to determine for themselves when they have not grown up? And those in the higher grades who have the right to choose are not allowed freedom of choice in this respect. Our nursing Sisters in the Catholic hospitals must bear untold miseries and hardships."

The report said the visiting ministers did not talk with Bishop Joseph P. Hurley, representative of the Vatican in Yugoslavia, or with the Patriarch of the Serb Orthodox Church. The visitors, it was added, did not talk with any member of the Catholic Hierarchy in Zagreb, but did talk with a monsignor described as holding "an official government post in Croatia." Bishop Hurley and the Orthodox Patriarch, it was said, were both out of town.

Well, Tito can import and export his visitors as he chooses, and they can issue statements over there and over here, but the fact remains that Archbishop Stepinac is in jail, following a trial by a Tito tribunal that even our own State Department had something to say about. I don't believe that seven hand-picked ministers from the United States can in less than two weeks learn more about the case of Archbishop Stepinac and his trial than the on-the-scene representatives of our State Department learned over months and years.

And, if these visitors say Archbishop Stepinac was an Ustashi, and the Archbishop says he was not, whom are you going to believe—the Archbishop or the friends of Tito?

Are you going to believe Dr. Guy Emery Shipler, of whom Episcopal Bishop William T. Manning of New York said a few weeks ago: "Nobody who believes the teachings of the Episcopal Church and the Proverbs pays any attention to anything Dr. Shipler says?"

Are you going to believe the Rev. William Howard Melish, Chairman of the National Council of American-Soviet Friendship?

Are you going to believe Claude G. Williams, director of the People's Institute of Applied Religion, which the House of Representatives Special Committee on Un-American Activities called "one of the most vicious communist organizations ever set up in this country."

For my part, I'll believe Archbishop Stepinac, who had the courage to tell Tito's court that the so-called national liberation movement in Yugoslavia had already taken the lives of between 260 and 270 Catholic priests. Yes, I'll string along with the Archbishop.

Can You Be 'Good' And Not Go To Church? Priest Answers Arguments In Radio Address

New York, Aug. 17.—(NC)—Answers to three frequent arguments of those opposed to organized religion: that it is not necessary to go to church to be good, that the Church stands between man and his God, and that the Church, after 2,000 years of existence, has failed to do away with the troubles that beset man, were given by the Rev. Francis J. McPhillips in his Hour of Faith broadcast today, carried nationally by the American Broadcasting Company and produced by the National Council of Catholic Men.

Father McPhillips, who is national moderator of the Newman Club Federation, is discussing the effect of religion upon youth in his current series of addresses. This week he based his text upon questions brought to him by one of the Catholic students at the University of Michigan, where he is Catholic chaplain.

This student, Father McPhillips reported, attended a movie with several non-Catholic friends, and in the course of the news reel there was a scene at St. Peter's in Rome, in which the Holy Father, richly-vested and wearing his triple crown, was being carried along in an ornate chair. The question immediately arose: how can this magnificence be consistent with the known poverty of Christ and His Apostles? and the discussion led from there into a going over of the Church's entire mission, the priest explained.

In answering the objection to the Church's use of magnificence, Father McPhillips said, the student "might have found a simple illustration by considering the difference between a rose-bud and a rose," showing that while some things change as the bud becomes a flower, "there is no essential difference between it and the rose in full bloom, and that the little bud had come to a new beauty through a progressive development."

"And so the Church today is no different in essentials than it was when it was founded by Christ on His Apostles, but it has merely developed under the inspiration of the Holy Ghost," he said.

"In the history of God's relations with man, it could be pointed out that He has never used extraordinary means to bring men to Himself when the ordinary would suffice, and so the splendid church buildings, with their stained glass windows, and the organ music, and the liturgy of the Sacraments, and the vestments of the priest all are ordinary means that man uses to make it easier to pray to God," he added.

Advancing to the argument that non-churchgoers are "just as good"

as those who do go to church, Father McPhillips commented that "my young friend scored here because he pointed out to them that being 'good' does not mean just avoiding positive evil, but that to be really good, one must fulfill the purpose of his existence—and if God wanted men to worship Him, in Church and according to the teaching of the Church which Christ had established, then one could not be really good unless that were accomplished."

In thinking that the Church seems to stand between man and God, the priest declared that the objectors "had neglected to consider that some things are separators, and some things are binders—each stands between two ends, but one is intended to be an insulator, and the other is planned to draw the ends closer together and to insure that they are not separated."

"And on this point," he noted, "it is strange how often someone will speak of the Church as standing between man and God when the individual wants to do something that is forbidden by the Church."

The third objection, that the Church has failed because it has not solved man's troubles on earth, comes up, said Father McPhillips, "when people are confused in their minds about the reason for the establishment of the Church."

"It is true," he answered, "that the Church does teach the principles of social justice, as a part of its mission, but the real reason for the founding of the Church was not to begin some sort of glorified social agency that would occupy itself exclusively with righting wrongs among men. Christ established His Church to be a means of salvation for men."

Bing Crosby Aiding
Belgian Jewish Orphan

Hollywood, Aug. 18 — (NC) — Touched by the story of the wartime shattering of the girl's home, Bing Crosby has decided to be the sponsor for Zulma Scheinowitz, 11-year-old Belgian Jewish girl. Through the Children's Rescue Society here, the movie star will contribute to Zulma's upkeep in a Belgian Jewish orphanage.

Women's Work For Church Topic Of Tri-State Meeting

Training Of Volunteers To Be Discussed At Grand Rapids Congress

Grand Rapids, Mich., Aug. 18.—(NC)—Training women for lay action will be the subject of a number of speeches and discussions, to be featured at the Catholic Tri-State Congress to be held here from September 12 to 17. These discussions will take place on the second-last day of the Congress. Devoted to lay organizations the day will also feature addresses and discussions on what is being done by Catholic laymen and how to train adult volunteers for Catholic youth programs.

Among the speakers at the sessions devoted to training women for lay action are Archbishop Robert E. Lucey of San Antonio, Episcopal Chairman of the N.C.W.C. Department of Lay Organizations speaking on "The Value of United Action"; the Rev. James Keller, M.M., founder of the Christophers movement whose subject is "The Time Is Now" and Miss Catherine Schaefer, Assistant to the N.C.W.C. General Secretary on United Nations' affairs, who will speak on "The United Nations and the Status of Women."

The Tri-State Congress, sponsored by Bishop Francis J. Haas of Grand Rapids, will be held under the auspices of the Department of Lay Organizations of the National Catholic Welfare Conference, in cooperation with various N.C.W.C. departments and allied agencies. The Congress aims at bringing together prominent Catholics in various professions and members of lay organizations with a view to a more extensive enlistment of the services of the laity in the Church's specialized fields of activity in this country. The regional congress includes Catholics from the States of Michigan, Indiana and Ohio.

Miss Ruth Craven, executive secretary of the National Council of Catholic Women, and Miss Margaret Kelly, field secretary, are assisting the local committee in preparing the women's program.

Several prominent figures in the N.C.W.C. will speak at other sessions of the congress. Among them are Mrs. Robert Angelo, of Hellam, Pa., former N.C.W.C. president and chairman of the N.C.W.C. committee on Family and Parent Education, and Mrs. Joy Seth Hurd, Catholic Mother of 1946 and former Cleveland D.C.C.W. president who will speak on family life.

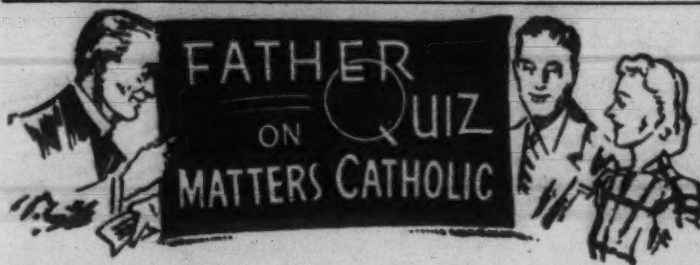
Consultants to N.C.W.C. who will speak at the Congress are: the Rev. Dr. Edgar Schmiedeler, O.S.B., director of the N.C.W.C. Family Life Bureau and consultant to the N.C.W.C. on family life, who will speak on Family and Parent Education; Miss Linna Brettelet, of the N.C.W.C. Social Action Department and consultant to the N.C.W.C. on industrial relations; Miss Miriam Marks, executive secretary of the national center of the Confraternity of Christian Doctrine, who will talk on the Confraternity of Christian Doctrine; and the Rev. William McManus, assistant director of the N.C.W.C. Education Department, who will deliver an address on Uniting Home and School.

Dr. Euphemia Haynes, professor at Howard University, Washington, D. C., has been invited by the N.C.W.C. to address the congress delegates on Home Education toward Sound Race Relations.

Editor Leaves For European Tour

Dayton, O., Aug. 18 — (NC) — Charles J. McNeill, on the staff of the Young Catholic Messenger published here, has left for a five-week tour of Europe to study European methods of religious education. He will also represent the Young Catholic Messenger at the National Exposition of French Catholic Education opening in Paris on September 18.

Mr. McNeill's tour will take him to Ireland, England, Scotland, France and Italy. The tour is being conducted in connection with the confraternity editions of the Young Catholic Messenger series, which are now used in the religious education of over a quarter-million American Catholic children who attend public schools.



FATHER QUIZ ON MATTERS CATHOLIC

Many readers have inquired about the Rev. Jozef Straka, a Czechoslovak priest who was reported by Daniel de Luce writing for the Associated Press as "a Catholic priest with a Communist party membership card in his pocket." According to de Luce, Father Straka claimed that he joined the Communist party after receiving a letter from his Bishop who "would not tell me not to join the Communists."

We have inquired about Father Straka and have received the following information:

In the summer of 1944 Father Straka began to work with the Insurrection Party of Slovakia, which was composed of both Christian and Communist elements. This party was anti-Hitler. At that time the Communists assured the Christian Democrats that if the latter collaborated with them, they would do nothing to hamper the freedom of religion.

This Insurrection Party became active in September 1944, with the city Danska-Bystrick in central Slovakia as its headquarters.

The Bishop of that city is Most Rev. Andrew Skrabik, who had had previous trouble with Father Straka, who had been a priest of the Salesian Order, but became secularized, and had a parish near the above mentioned city. Father Straka was of an impulsive disposition, somewhat imprudent and did not enjoy a high reputation.

During the Insurrection the communists made a public declaration that they would actually advocate religious freedom, whereupon Father Straka became a member of the party, but the Communists soon broke up this Insurrection, whose backers were forced to betake themselves to the forests for personal safety.

Father Straka joined this resistance group. Then the Red Army invaded Slovakia and with the help of its Secret Police reorganized the Insurrection. All important positions were given to Communists, who began to use Father Straka, after entrusting to him a position as Secretary of Religious Matters under the Department of Education.

It was not long before he was a real tool in the Communists' hands. They are now using him to influence world opinion. At home he remains unpopular, but the propaganda has been promoted throughout the world, emphasizing the fact that a priest in good standing in Slovakia is an active member of the Communist party.

His Bishop did purposely refrain from suspending him from the ministry of the Church as the lesser of two evils, because, under suspension, he would be heralded as a martyr.

It might be said here incidentally that the fewness of the clergy in Slovakia and Jugo-Slavia who betrayed their church proved the exception which proves the rule that, by and large, the Catholic clergy have been most loyal against the fiercest persecution. Hundreds of priests in Jugo-Slavia have been banished or imprisoned or executed under the Marshall Tito Regime, yet only two priests have betrayed their Church. They are Fela, a black Franciscan, and Rettig, who was asked by Tito to accompany him to the Paris Peace Conference, where publicity was given to the fact that Jugo-Slavia, instead of being a persecutor of the Church, was the only country which had a priest delegate representing the nation.



And Life Goes On

By John P. Mulgrew

("Jazbo of Old Dubuque")
America's Most Widely Unread Columnist

It Happened In Waterloo

A Greyhound bus driver approaching Waterloo on his regular run the other evening announced, as per usual, "Waterloo! End of the Run. Change for Waverly!" Then the bus pulled up to the depot and the driver dismounted to help the passengers alight. Climbing back into the bus for the turn-around, he was surprised no end to see two young men in the rear of the bus busily engaged in pulling off jerseys and putting on dress shirts.

"Didn't you boys hear me call, 'All out! Change for Waverly!'" asked the driver.

"Yes, sir," politely replied one of the youths, "We're changing as fast as we can. We'll be ready in a minute."

Lucky Is Right

Comes now one Mrs. Edna Flannery of Chicago who claims that while she was doing a bit of shopping in a neighborhood A and P store, she was struck on the back with a grapefruit which one of the employees was playfully tossing to another. And now the little woman is suing the company for \$25,000.

The Catholic Radio

MBS, The Family Theater program, 10:00 p.m., EDT, every Thursday. By transcription on other stations at other hours. WGN, Chicago, 8:30 p.m. each Saturday. Consult your local paper for time.

ABC, "The Greatest Story Ever Told," 6:30 p.m., EDT, every Sunday.

ABC, American Broadcasting Co., "The Hour of Faith," every Sunday, 11:30 a.m., EDT.

NBC, National Broadcasting Co., "The Catholic Hour," every Sunday, 6:00 p.m., EDT.

Listen to the "Spiritual Clinic of the Air," over your Mutual connection, every Thursday at 10:15 a.m., EDT.

Consult your local paper for the time and station of "The Ave Maria Hour," the "Hour of St. Francis," and the Sacred Heart program.

The Catholic program of the Columbia Broadcasting System's "Church of the Air," is broadcast at 10:30 a.m., EDT, on alternate Sundays.

If you enjoy any of these programs, tell the radio station manager by means of a penny postcard.

damages. "Isn't it lucky," intones Louise Schrup thoughtfully, "that the boys didn't happen to be playing with a watermelon?"

To An Old Friend (Lines for Ernie Kretz)

"We die a little, too," someone has said,
"When death comes to each old and well-loved friend,"
Beneath the cypress we leave something, too,
Out of ourselves, that's missing to the end
The long gray days pass somehow into time,
The loom of life moves steadily on and on,
Weaving a pattern that holds beauty still,
E'en tho one lovely colored strand is gone.

Sleep well, thou kind and gentle friend to man,
Let naught disturb your calm and well-earned rest,
It is for us, the living, to endure,
The ache which long your absence will attest;
Sleep well, thou true and trusted friend to all,
There on the hillside past this quiet town,
Where birds will chant a twilight requiem
As past the river's bend the sun goes down! J.P.M.

And Everybody Laughed
When the car in front of him didn't move forward as rapidly as he felt it should when the lights at Ninth and Main changed the other afternoon, the impatient driver of

the car just behind leaned on his horn and produced a series of raucous and ear-splitting blasts. Whereupon a young boy passing along the sidewalk called out to the impatient one, "What else did Santa Claus bring you for Christmas, Mister?"

IF YOU'RE STOUT

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MERELY mail us the coupon below for FREE Style Book. Latest styles, proportioned by experts who really know how to slenderize stout women.

The dress pictured is of Dotted Cotton Print Cloth, and is only \$2.98. Others \$2.79 to \$25.00. Also coats, hats, suits, shoes and underwear, at LOW prices.

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Near East Missions

Francis Cardinal Spellman, President
Very Rev. Thomas J. McMahon, S.T.D., National Secretary
Rev. Andrew H. Rogosh, S.T.L., Assistant Secretary

No Son Could Refuse

When St. Monica was dying, she asked her priestly son, St. Augustine: "One thing I ask—remember me at the altar of God." On his feast, August 28, we ask for more members of the MONICA GUILD. A dollar monthly helps us to replace Mass vestments of poor missionaries. They cost thirty dollars a set.

Shall We Let Them Be Street Beggars?

"Little children are the Lord's special friends. We cannot leave them to the streets, hungry little beggars, doomed to the worst things."

Sister Corman of the Daughters of Charity in Rezayeh, Iran, has just sent us a pitiful plea for help. "We lack so many things, and we ask nothing for ourselves. Just ask our good American friends for crusts of bread to feed these poor orphans we have snatched from the streets."

What can you do? Here is Christ's charity. Our fund for "ORPHAN'S BREAD" will help, but it must be stretched so many ways. Can you give \$170 to support an orphan child for a whole year, or even six dollars to feed him for a month? We must send Sister Corman seven hundred dollars as soon as possible. Won't you please help us?

Awful Hour

"At Mass time, the angels bow in trembling reverence before the altar," wrote St. John Chrysostom. Why not send a Mass offering for those poor refugee priests, who have had to flee before the Russians? We must support them entirely.

Last Call

One thing alone remains to be given to the Shrine Chapel of Our Lady of Fatima, the Benediction monstrance, costing a hundred dollars. Our Lord will bless the people with His Eucharistic presence. Even if you cannot give this, add your mite to the fund, as our appeal ends.

"Son Who Loves"

"Know you that, across two oceans, you have a son who loves you, a priest who prays for you," wrote Father Damien, leper priest, to his Mother. Can you adopt a Near East student for the priest-

hood and make him your son in Christ? His six years' training will cost six hundred dollars.

Khyam

Bishop Kilzi begs help to build a little chapel for three hundred people in this little town on the seacoast of Holy Land. Can you make it your Home of God? A thousand dollars will build it.

Fountain

As the month of Mary's Pure Heart ends, remember that it was the source of the Precious Blood in the chalice. Why not lay a sacramental bouquet at her feet, chalice, ciborium and tabernacle, which you can give to a Near East chapel for sixty dollars?

Beyond These Walls

"Beyond these cloistered walls go our humble thanks, in them rise our grateful prayers." So wrote a Carmelite cloistered nun to us. Won't you make a deposit in "MARY'S BANK" and help those poor Carmelite nuns of Nazareth?

Sweltering

We have all the windows open and we are struggling to "bang out" on our old faithful these want ads for God's poor. We don't mind if it brings a stringless gift to a poor missionary.

Straw Hut

"I have 157 poor children in a little school made of mud and straw. And five hundred dollars could build them a decent one," writes Bishop Hebbe from Syria. Oh, if only more would give a dollar monthly to the BASILIANS, our School Club! It is well nigh impossible to get offerings for schools.

"Ma-Fung-Lo"

This is the Chinese name for leprosy, a hideous disease. Bring comfort to those poor outcasts at Shertallay, India, by your gift to the "DAMIEN LEPROSY FUND."

SEND ALL COMMUNICATIONS TO

Catholic Near East Welfare Association

480 LEXINGTON AVE. AT 46th ST.

NEW YORK 17, N. Y.



CAN YOU GUARANTEE THEIR FUTURE?

THE ANSWER is "YES"—if you are a practical Catholic man in good health and of acceptable age, and if you are willing to take a little time now to investigate the benefits the Catholic Order of Foresters offers you and your loved ones.

This Order adds friendly, brotherly interest in the welfare of the families of its members to the protection of sound, legal-reserve life insurance.

Here you will find the strength and solvency to guarantee that the money will be provided, when you are called to your Eternal Reward, to protect your family from need and want and to furnish the things you provided while you

were living; or, in your later years, it will pay benefits to provide for your financial needs.

The Order is Catholic in purpose, in management, and in service. Its ratio of assets to liabilities places it in the front rank of all insurance organizations, commercial or fraternal, and it offers forms of home protection that equal or better all others. It has paid over \$87,000,000.00 to members and their beneficiaries. It has assets of more than \$45,000,000.00. It is held in high esteem by the Catholic hierarchy.

Give your loved ones this protection and security. Make certain their financial needs will be provided for in a friendly, helpful way.

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CATHOLIC ORDER OF FORESTERS

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Please send me FREE, without obligation, complete information about "insurance with a heart" offered by your Order for Catholic men and boys.

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Street or R. R. _____

City _____ Zone _____ State _____

Age _____ Occupation _____ Married or single _____

Number of dependent children (boys) _____ (girls) _____

My parish is _____ DEPARTMENT A

Yugo Just More

Vatican Br Defamator

New Yugoslav accusations of "exasperate clergy," the cast to Eur made by U. tors here.

The Yugoslav attacks that the best that facts can loud shoutir stated, accord itors. It co end is served before the Courts with from the acc too good to b

"The world has often see have had cel but it was ne the accused guilty in con accusation, is actually at the best, must happen regimes imp force and vi believe that week over a If one cou nouncements to admit the and political there is a spiracy mus rupt and ins ple.

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Right or Wrong

(Continued from page 1, Religious Section)

church on the Sunday before Commencement to listen to a sermon." This practice is not local to the community of our correspondent, but is very common today—yet Catholics have not charged Protestantism with seeking control of the public schools, nor raised against them the cry of danger to the American theory of "separation of Church and State."

We are able to declare most emphatically that there is absolutely no truth to the accusations, which have reached nearly every non-Catholic in the nation through the sectarian press, the Protestant pulpit, the Sunday School, secular magazines of wide circulation, Masonic organs, Freethinker and atheistic and Communist papers—namely, that the Catholic Hierarchy is trying to secure control of the public schools, and to secure direct support of parish schools. Such editors should be ashamed of the twist, the misrepresentations which have appeared

'The Greatest Machine Of All'

Orlando A. Battista writing in the September issue of *The Family Digest* tells of "The Greatest Machine of All"—the human body. "Many persons," he says, "spend a great portion of their time keeping their homes and cars in top shape, rushing about doing things they believe are important. But one of the difficult things to understand about our generation, a generation unparalleled in history for medical achievements, is the neglect which those same persons have for their own bodies."

With that introduction Mr. Battista goes on to tell something about the eyes, the nerves, the food requirements of the body—tips which not only make for interesting reading but also are certain to prove beneficial in keeping that delicate machine which God gave us running as it should.

You'll like Mr. Battista's article and after reading it will want to keep right on with the interesting and entertaining interview which a favorite contributor to the *Digest*—Cele Donovan McCullagh—supplies with Gertrude Bury, M.S. Gertrude, in case you don't know, is one of the nation's best cake decorators. It's an interesting profession—an art—with which many of us are not familiar. We kinda take our cakes for granted, even those beautiful ones which decorate the table at a wedding breakfast. But they are not made and decorated that easily. Read what goes into the training of an expert.

These are but of a score of articles which make up the September *Family Digest* one of the most captivating issues published. Get it at your church door for 20c or subscribe for a full year for only \$2.00. Three years, \$5.00—The *Family Digest*, Huntington, Indiana.

in their observations on the North College Hill case. A couple of weeks ago we published a very clear statement of the Catholic side which had hitherto never been presented.

Baptists Want Their Own Schools

Baptists, who, more than any others, have protested against the continuation of the Myron Taylor mission to the Vatican, and have expressed fear more than any others that the American government would find itself involved in a union of Church and State if anything were done from public funds for the benefit of non-public school children, even through the noon-day lunch program, or bus transportation, or nurse attention, are now thinking somewhat seriously of introducing a school system of their own.

Dr. Duke McCall, Executive Secretary of the Southern Baptist Convention, recently laid before a Baptist Pastors' Conference at Richmond, Virginia, a proposal that the Baptists consider the advisability of establishing a system of parochial schools throughout the south.

Tito's Persecution In Yugoslavia

The campaign against religion in Yugoslavia, a little over one-half Serb-Orthodox and a little less than one-half Catholic Croats and Slovenes, has been going on with unprecedented severity, as Father Ginder points out in his article on page one of this issue. According to the editor of the *Osservatore Romano*, who should know the facts if any one does, Catholic schools have been closed, Catholic organizations suppressed, Catholic populations forcibly deported to regions where there are no churches, hundreds of priests and nuns have been killed.

In the churches still open the Yugoslav police are ordered to check on all sermons, and to try to impose their own subject matter for treatment in the pulpit.

Public buildings are plastered with anti-clerical slogans, and the controlled press persists in an anti-Christian campaign.

According to the same organ it is not only the Catholic Church which is being persecuted, but the Serbian Church as well, and also all Protestant organizations, such as the Baptists, the Nazarenes and Jehovah Witnesses. This is all taking place in a country, whose people, according to the same authority, are 85% against Communism.

The same situation also obtains in Poland and other countries where fully that percentage is anti-Communist, yet helpless under a regime of ruthless tyranny.

Age Of Deception

We are living in an age of deception, and the "deceivers" seem practically all to be bent on making Catholics their victims. For instance, in Italy the head of the Communist Party not only tells the Catholic Italians that Communism is not inimical to their religion nor to the institutions, but urges them to attend Mass and the Sacraments frequently. The whole purpose of that kind of a program is deception, pure and simple.

The scarecrow of the threat to the American democracy of any ascendancy of the Catholic Church is also intended as deception by enemies of all religion, and it is passed on to Protestants through many of their leading churchmen. The fact is, of course, that the

Catholic Church is the strongest bulwark of American democracy, and has been so proclaimed by observant statesmen and intellectuals.

Only Church Hasn't Changed Her Mind

We are reminded, almost from day to day, of the stable position of the Catholic Church toward Communism, and many other social evils because of the correctness of Catholic thinking in relation to matters which should be judged by principles and not by expediency.

We are reminded also, almost from day to day, of the manner in which our own government, our state department, and public officials, as well as the government and public officials of other nations, change their minds and attitudes and policies.

The appeasement policy was followed not only by our late President but by all his advisers. But more recently our President, our State Department and nearly every public office-holder, if we except Henry Wallace, have adopted quite a contrary attitude. Only this week the press noted that our past policies of dealing with Germany are also being almost completely discarded.

UNESCO was hailed by a United States Senator a few months ago as a means of "a planetary culture." Today George E. Sokolsky remarks nothing is regarded as more ridiculous. He writes: "Month by month more areas of the earth's surface are being shut off from the knowledge of other beings; more and more places are closed to the interchange of news. In fact we are in the frigid wave before war when a propaganda of hate chills those who seek peace and liberty."

First Warnings Sounded In 1918

The Catholic Church began to oppose Communism, and to warn the world against the dangers of giving encouragement to it back in 1918—practically thirty years ago. She has never altered her mind nor her attitude nor her policy since then. Because her thinking was correct at the beginning she has held to it tenaciously, and political leaders everywhere admit that she has been the only real barrier to the success of Communism.

If only Protestant leaders in the United States and elsewhere realized that the one reason why Communists are persecuting the Catholic Church so vehemently is that she is regarded by Stalin and his agents everywhere as their only barrier! Protestantism cannot, in conscience, play with Communism without insulting Christ. We could carry out the thought that the Catholic Church's mind is stable and unchangeable not only in relation to Communism, but generally speaking when she knows her position is right. It was not long ago when practically all of Protestantism followed the same policy as the Catholic Church in relation to marriage, divorce, religion in education and oath-bound secret societies, but their position is changed. But the old Church, evaluating everything by the standards of faith, morals, principles, reaches a correct appraisal, and reaching that is not allowed to deviate from the same.

Communist Power Increases In Italy

If the reader would consult American reviews, published from 1918 to 1930, he would discover that practically every editor was saying that Communism was responsible for Hitler in Germany. Now that Mussolini is gone the Fascists have become Communists; now that Hitler is gone those who were his chief followers have become attracted to Stalin.

Speaking of the Italian situation, George E. Sokolsky says: "Italy, for instance, needs the United States more than Soviet Russia, but the Communists of Italy, led by Togliatti, are in the second stage of a Bolshevik Revolution. Not only was Italy rid of Mussolini but of the King as well. The Communists entered the government in important positions, sufficiently important to keep that country in confusion. Everywhere they have organized armed brigades ready for street fighting. The Brigades are under the direction of Luigi Longo, who was one of the foremost partisans in Northern Italy. Another important leader had devoted himself to the

Shrine Notes:

A lady writes: "I am enclosing a small contribution to the National Shrine to Mary Immaculate. I hope that there will be other paydays when I can send a little more. She has been so good to me, and for such a long time!"

A soldier writes: "As a former soldier, who received much from Our Lady's hands, I gladly give this mite. I wish that the offering could be much larger."

A young lady says: "I received a \$10.00 a month raise. I am therefore sending \$5.00 toward our Blessed Mother's Shrine and the balance will go to a poor Mission."

A priest observes: "Please accept an assistant's mite towards the National Shrine of Our Lady. I wish it could be a hundred times larger. The response of the laity has been very generous to this cause."

A man writes us: "Have been wanting to send this earlier but neglected to do so. Who is there that would not want to make a gift to his Mother and ever so much more to the Mother of God Who gave her to us as our Mother?"

A vacation offering from three: "Each year we have a vacation we like to make a thanksgiving offering, and this year we are sending it to you for your fund to complete Our Lady's Shrine in Washington."

organization of Communist cells among firemen and police in Italian cities.

"Obviously, the Italian Communists are ready to take over whenever the word comes from the Kremlin. And when they do, Tito, their neighbor, will be there to assist them, for this is an international movement for the conquest of the world, not an economic difference of opinion as Henry Wallace seems to believe. Italy, no matter how defeated, remains tremendously important in Europe as long as Rome is the see of the Pope. During the war, millions feared that the Vatican might become a Nazi prison; now, it is within the realm of imminent possibility that the Vatican might become a prison of international Communism."

"Italy does not quite know how to answer the United States and Soviet Russia. The answer is not an easy one to make. If Italy leans too heavily upon the United States, the Italian Communists can create internal disturbances of vast dimensions, labor and even armed disturbances. Large scale smuggling of Russian automatic arms has been reported from Yugoslavia. Even the Vatican is seeking some road to understanding among these contestants, rejecting as unbelievable that present miseries will lead to an actual fighting war."

New Series

Do not forget, dear readers, that beginning September 14, this paper will run a series of very informative instructions entitled "A Catechism for the Honest Inquirer." Peruse every one of them from the start, and then either lay them aside for future references or hand them to a non-Catholic friend to read.

The average American knows little about the Catholic Church except what he has read from unfriendly sources which, we hardly need to tell you, is not the right or American way of procuring information. These instructions will be "up-to-date" in that they will take account of the modern mind in relation to matters religious, spiritual and moral.

A convert writes: "Please receive this small offering, which I make with grateful thanks to the ever-glorious and Immaculate Virgin Mary, Mother of Converts, for the National Shrine to Mary Immaculate, in thanksgiving for my conversion and many favors received, and in petition for my mother's, sister's and many friends' conversions."

A working girl writes: "I am enclosing five dollars towards the completion of the Immaculate Conception Shrine in Washington, D. C., as an expression of gratitude on my part for the many favors which Our Lady has obtained for me and my loved ones all our lives, particularly through the depression and the horrible war from which my three brothers returned, safe and sound. I'm still begging from Our Lady. A this moment I'm most anxious that my office will not be moved to Washington, D. C., and also that I may be soon established in my vocation in life, and that I may meet the 'Right One' if God wishes me to marry."

Another lady writes: "Enclosed is \$18.00 which I saved up for the Mary Immaculate Shrine. I wanted so badly to give it on Mother's Day but was unable to do so."

Another mother: "The Shrine of our Immaculate Mother in Washington, D. C., is one of my special interests. And to obtain Our Mother's special help, for one of my children, I am making a small donation, trusting that she will hear my earnest plea."

From a Mission Club: "Enclosed please find a check for \$25.00 as our contribution toward the National Shrine of the Immaculate Conception, Washington, D. C. We hope Mary's clients will rally whole-heartedly around the cause so that a worthy shrine to honor her will rise in our National Capitol."

A Convert's Story!!

Jane Howes's

SLOW DAWNING

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OUR SUNDAY VISITOR

With YOUTH SECTION

PUBLISHED WEEKLY BY OUR SUNDAY VISITOR, INC., HUNTINGTON, INDIANA

NATIONAL EDITION
Founding Editor: Most Rev. John F. Nell, D.D., LL.D.
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Paul Manoski and Robert Wonderly
Contributing Editors: Nationally known priest and lay writers
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Sports Editor: Jim Costin, South Bend, Indiana

DIOCESAN EDITIONS
Editors: The priests and laymen appointed by their respective Ordinaries

Entered as second class matter May 3, 1912 at the Post Office at Huntington, Indiana, U. S. A., Under Act of March 3, 1879.
Entered at the Post Office at Huntington, Indiana, U. S. A., at the rate of postage provided for in Section 1103 of the United States Postal Act of October 3, 1917 and of February 28, 1925.

SUBSCRIPTION RATES
DOMESTIC, in Advance, Regular Edition: 1 Year, \$1.50; 3 Years, \$3.50; 5 Years, \$5.00. LIFE, \$20.00. 1 Year Month End (12 issues), 35c; 3 subscriptions for \$1.00
CANADA AND FOREIGN COUNTRIES, Regular Edition—1 Year, \$2.00; Life, \$30.00
1 Year Month End, 50c

DOMESTIC, in Advance, News Edition—1 Year, \$2.00; 3 Years, \$5.00; Life, \$25.00
CANADA AND FOREIGN COUNTRIES, News Edition—1 Year, \$2.50
Special diocesan editions of Our Sunday Visitor are the official publications of the Archdiocese of Omaha and the Dioceses of Fort Wayne, Lafayette in Indiana, Rockford Springfield in Illinois, Winona, Minn., Marquette, Michigan, Ogdensburg, New York, Burlington, Vermont, and Covington, Kentucky.

Father
Conroy
Talking:



Look Ahead

I HAVE always wanted to write a play so here is one for your approval. It only takes thirty seconds to read and about the same time to stage it. Title: "Looking Ahead." Place: Any town or village where Our Sunday Visitor is read. Scene: All action and dialogue takes place before the Public Library. Cast: Don—a sixteen year old girl. Don—a sixteen year old boy.

Act I. Time: the present. DOT: Mother says I have to stay home tonight. She says I've been going entirely too much of late. Darn! DON: Shucks! It's a shame. The folks just don't seem to understand do they? They sure know how to spoil fun.

Act II. Time: Thirty Years Later. DOT: I don't know what's the matter with these kids. They want to be going all the time. Helen is just not going out tonight. She's been out enough this week already.

DON: Shucks! These kids just don't seem to understand. Try to tell them something for their own good and they think you are trying to spoil their fun! Curtain.

There are lots of "Dots" and "Dons" around the country. Perhaps their complaint is not always the same as the one above. It will differ from time to time but the basic argument is usually the same, namely, that parents seem to interfere too much when it comes to company keeping. I have many letters on my desk now which end up with the question, "Don't you think that my parents are too strict on this matter?"

Now, of course, there are instances where parents are unreasonable. There are other regrettable cases where the parents do not trust their children at all. I know of one instance where the father insists upon going along when a boy wants a date with his teen-aged daughter. Naturally this girl doesn't have many dates, if any. And there are countless other instances where parents are suspicious and even jealous of the companionship of their youngsters. But we are not talking about these. They are individual, special cases in which the parents are definitely wrong and are ruining the lives of their children. Certainly though they are the exceptions rather than the rule.

Put yourself in the future as parents, and if you are thinking of marriage as a Vocation you will think of this angle from time to time. What will you tell your children? Do you think that you will give in to all of the requests which you are now making of your parents? If your children should come along with the same ideas that you have now, I wonder just how you will act. It will pay to think this over as part of your future in marriage if marriage is eventually to be your vocation. Start, even now, to educate yourselves as future parents charged with the responsibility of rearing children (of course there are people who talk about marriage

Continued on page 7, Youth Section

Modern Youth Asks About Faith

And Learns That It Is Not Merely An Accent Of The Mind But Also An Act Of Loving Will Influenced By Almighty God

BY REV. FRANCIS J. McPHILLIPS

ONE of the most famous storage-rooms in the world is Fibber McGee's "hall closet." The familiar crash that always attends its opening has delighted millions of people time and time again, because everybody owns one. It may be a piano bench, or a dresser drawer, or a small boy's pocket—but everyone has a catch-all for odds and ends. No one knows precisely what is in it, but its contents are things that just might come in handy sometime, and its owner would always be embarrassed if it were suddenly opened and the contents spilled out.

For some reason, chiefly because of a lack of understanding, many of our young people today think of faith as a sort of intellectual "hall closet," where odds and ends of things that cannot be accepted by a reasonable person are stored away, just in case that they might be true.

There is no doubt that many students in our secular colleges completely divorce reason and faith, and think that they have nothing to do

with each other. It has never occurred to them that faith in God is very much akin to confidence in man and that both are valid means of acquiring knowledge.

I am supposed to believe that the student who walks into the office is John Smith and that he comes from Kalamazoo, simply because he says so, and I am expected to believe this just as completely as I accept the fact that he has blue eyes and is wearing a sports jacket—but he cannot understand why anyone should be expected to believe in the Blessed Trinity, simply because Christ said so, even though the testimony of Christ has been accepted by reasonable men for nearly two thousand years.

What Faith Means

The mystery in the mind of the student who asks about Faith concerns itself with what the term means, and why it should be so important.

Continued on page 8, Youth Section

Youth Writes Of Theresa Neumann

Tells Of A Visit With The Famous Stigmatist Of Bavaria

BY FRANCES D. BRERETON

Famed Basketball Star Of '30's Now In Seminary

WITH careers in business, as a war worker and as a naval reserve officer behind him, James A. ("Swisher") Schwartz, famous basketball star of the University of Colorado, is now studying for the priesthood in St. Edward's Seminary, Kenmore, Wash.

Jim Schwartz made his decision while in the service. "The old world seemed mighty upset," he says. "I thought about what life in the world had to offer in comparison to the priesthood, and decided I could do much more good as a priest."

It was ten years ago that "Swisher" captured scoring honors in the Eastern division of the Big Seven Conference. In the next year, the 1937-38 season, he set the conference scoring record with a total of 213 points in 12 games for a 17.7 point average, competing against such stars as Byron ("Whizzer") White and Jack Harvey.

Born in Salina, Kans., he received his early education in the Sacred Heart grade and high schools. He starred in basketball there and in his junior and senior years, the Sacred Heart High School team won the Class B championship of Kansas.

At the start of the war he went to work for the Boeing Aircraft Company in Wichita, Kansas, and worked on the early development of the B-29 bomber.

In August, 1943, he received a commission as ensign in the naval reserve and served for 34 months in the naval ordnance department until last August.

THERE is nothing very remarkable about the little village of Konnersreuth. Indeed, I must confess I was somewhat disappointed at the drab surroundings of this noted stigmatist who is certainly one of the most famous women of our own day.

One of Theresa's sisters—she has six—admitted us to the rectory where Theresa was working for Fr. Norberg. Certainly there is nothing striking about her personal appearance; it is in keeping with the very ordinary environment in which she dwells. She is not beautiful. Her features are quite commonplace, but her expression is singularly pleasing and she has a most winning smile of great sweetness. She is pleasant and homely looking, with blue eyes and fair hair, but somehow as she sat there conversing quietly in German I found it hard to believe that this stout, middle-aged woman was in very truth, the far-famed Theresa Neumann who bears on her body the Insignia of Christ's Wounds.

Then, I remembered that if I had been in Nazareth over nineteen hundred years ago I would have seen a young man with work worn hands and a bag of tools slung over his shoulder, walking down the village street on His way to His day's work in a carpenter's shop. Surely, there was nothing remarkable about His appearance either. And what could have been more commonplace than His home-town—that little despised village, of which it was contemptuously said, "Can any good come out of Nazareth?"

Her Early Life

Now I listened with rapt attention whilst the good priest gave us a brief account of Theresa's life which for years and years was almost as commonplace as her surroundings. She was born near Konnersreuth, in Bavaria in the year 1898. She attended the village school until she was ten, without displaying any particular talents or brilliancy of any kind. Her great ambition, as a girl, was to enter religion. God, however, had other designs for her. After the close of the First Great European War, she fell ill, and was confined to a bed of sickness for six years.

Then, when all hope of recovery had been abandoned, she was favored with a vision of Theresa of Lisieux, who there and then promised that any desire of hers would be fulfilled. The invalid's reply was characteristic. She only desired to do the Will of God. The little Carmelite then assured her she had chosen wisely, but that from that time on she would endure a "Crown of Thorns" that no

medical man could remedy.

Theresa, feeling now quite strong, got out of bed. However, a wound then opened in her side. And within a few years wounds appeared both on her hands and feet. As if to commemorate the Crown of Thorns, she also bears nine stigmata on the top of her head.

The scars on her hands are about half an inch square.

For the past twenty years Theresa has taken nothing in the way of nourishment. The Blessed Sacrament, is in very truth, the staff of life for her.

Suffers With Christ

It is only on Good Friday and on various Fridays throughout the year that blood issues from her wounds. One of the witnesses of this phenomena records that whilst she is enduring this agony, she becomes temporarily blind and both blood and tears course down her cheeks. At such times, she goes through each stage of the Passion in unison with her Crucified Lord. The onlookers claimed that they were particularly struck at the change in her appearance when she was sharing in the Death Agony of Our Saviour. Her face became death-like in its pallor; there ensued a convulsive struggle and then, she suddenly fell back.

If I were asked to state the most

Continued on page 7, Youth Section

Gospel Story

One Out Of Ten!

BY ALBERTA SCHUMACHER

"WERE not the ten made clean?" But where are the nine?"

Ten lepers were made clean, but only one returned to give glory and thanks to God. Oh my! Think how many years have passed since Jesus was on earth, since He caused the ten lepers to be made clean! We think we have come a long way, and to prove it we point to our luxurious automobiles, our swift-winged planes, our scientific discoveries in all fields, our beautifully appointed homes, and all the other wonders of the world in which we live. But I fear Jesus shakes his head sadly and marks down on His observation chart in heaven—no progress made on earth! The score still stands—one out of ten!

Because, of course, our automobiles and planes and beautiful homes cannot be considered progress in heaven. We can't take

Youth Urged To Let Its Feet Down

ON one of the war-canoe crews of a boat club in a coastal city, not many years ago, was a man named Gilmore, who could not swim. That there might be no misunderstanding at a critical moment, such as a capsize, for instance, it was planned that a member of the crew who paddled directly behind Gilmore was to look after him. This chap was a holder of life-saving medals, and the job was no imposition. Gilmore's inability to swim was more than compensated for by his extraordinarily skillful paddling. In any event he was an asset to the crew.

One day the emergency came. The men were paddling a half-mile race at a terrific clip across the mouth of a sandy bay. A long log-boom drawn across and anchored outside the course served only nominally to break the big rollers that a stiff wind was sending down. The race was being paddled across these long, yeasty swells. Mean paddling! The canoe rose broadside on the forward slope of one of the big seas, balanced on the crest, and instead of slithering down the other side, turned completely over! Fifteen husky, laughing men and innumerable paddles and kneepads were in a grand mixup. The great canoe played whale, rolling boisterously in the foam-capped sea. It was a bad situation.

Satisfied that Gilmore was clinging securely enough to the half-submerged boat, the life-saver companion went to the aid of a fellow whose foot had not come out of the toe clip quickly enough when the boat capsized.

Minutes lengthened out extraordinarily in this sort of situation. It seemed to Gilmore a long time before his companion came back. The water was cold—he had gone in hot in the midst of tremendous muscular effort. The bobbing and shifting canoe was hard to hold onto.

"Are you all right?" finally called the life-saver.

"I can hold on, I think. That launch won't be very long now."

"I'm going under the boat to see if there's anybody—". The life-saver disappeared before he finished the sentence. But he was back in a minute, shaking the water out of his eyes, and grinning at Gilmore. "Let down your feet," he said.

Gilmore did. He found himself standing on a clean sand beach, the water just up to his neck. The canoe had drifted into the shallows. An occasional wave lifted Gilmore off his feet, over his depth, but he knew where the beach was now. He grinned too. (As told in Reverse Your Field).

Have confidence! Our Blessed Lord and Our Lady will take care of you, no matter how dark the outlook on any situation. Let yourself down into their protecting arms.—Notre Dame Bulletin.

Magazine

Youth
section

On Her Feast, Layman Pauses To Contemplate Mary's Assumption And Crowning As Queen Of Heaven

BY RICHARD LENZI

TODAY, on the 15th of August, the Universal Church commemorates and celebrates the Assumption of the Blessed Virgin Mary, the mother of our Lord and Savior Jesus Christ. It is proper that we pause on this day to contemplate the great event when our Blessed Lady was taken up into Heaven, body and soul, and crowned Queen of Angels and Saints. Let

us be glad and rejoice and be consoled. Let us congratulate her, and let us thank the Almighty and Eternal God for showering His highest graces, blessings and honors on the Immaculate Virgin who was chosen to bear His Beloved Son.

Who was this wondrous creature, most blessed among women? A humble Hebrew lady, the "handmaid of the Lord" as she called herself. The Holy Gospels contain very little about her life; The last words are those that tell us that she stood by the Cross of her dying Glorious Son.

In recent years there has been brought out a most interesting and valuable work entitled "City of God," originally written in the 17th century by the Ven. Mother Mary of Jesus. Superioress of the Franciscan Convent at Agreda, Spain. According to this book, our Blessed Lady died at the age of 70 years less 26 days, on the 13th of August, and describes her entry into Heaven as follows:

"Our Divine Savior entered Heaven conducting the most pure soul of His Mother at His right hand, and presenting her before the throne of the Divinity, spoke to the Eternal Father, 'My most beloved Mother, Thy beloved Daughter and the cherished Spouse of the Holy Spirit, now comes to take possession of the crown and glory which We have prepared as a reward for her merit. She is the one who was born as the rose among thorns, untouched, pure and beautiful, worthy of being embraced by Us and of being placed upon a throne to which none of our creatures can ever attain, and to which those conceived in sin cannot aspire. This is Our chosen and Our only one, distinguished above all else, to whom We communicated Our grace and Our perfections beyond the measure accorded to other creatures; in whom We have deposited the treasure of Our incomprehensible Divinity and Its gifts; who most faithfully pre-

served and made fruitful the talents which We gave her; who never swerved from Our will, and who found grace and pleasure in our eyes.

"My Father, most equitable is the tribunal of Our justice and mercy, and in it the services of Our friends are repaid in the most superabundant manner. It is right that to My Mother be given the reward of a mother; and if during her whole life and in all her works she was as like to Me as is possible for a creature to be, let her also be as like to Me in glory and on the throne of Our Majesty, so that where holiness is in essence, there it may also be found in its highest participation."

"This decree of the Incarnate Word was approved by the Father and the Holy Spirit. The most holy soul of Mary was immediately raised to the right hand of her Son and true God, and placed on the royal throne of the Most Holy Trinity.

"On the third day after the most pure soul of Mary had taken possession of this glory never to leave it, the Lord manifested to the saints His Divine Will, that she should return to the world, resuscitate her sacred body and unite herself with it, so that she might in body and soul be again raised to the right hand of her Divine Son without waiting for the general resurrection of the dead. When the time for this wonder had arrived, Christ our Savior descended from Heaven, bringing with Him at His right hand the soul of His Most Blessed Mother and accompanied by many legions of Angels, the Patriarchs and ancient Prophets. They came to the sepulchre in the valley of Josaphat, and all being gathered in sight of the virginal temple, the Lord spoke the following words to the saints:

"My Mother was conceived without stain of sin, in order that from her virginal substance I might stainlessly clothe Myself in

the humanity in which I came to the world and redeemed it from sin. My flesh is her flesh; she cooperated with Me in the words of the Redemption; hence I must raise her, just as I rose from the dead, and this shall be at the same time and hour, for I wish to make her like Me in all things. Then the purest soul of the Queen, at the command of the Lord, entered the virginal body, re-animated it and raised it up, giving it a new life of immortality and glory.

"Endowed with these gifts, the most Blessed Mary issued from the tomb in body and soul, without raising the stone cover and without disturbing the position of the tunic and the mantle that had enveloped her sacred body. Then from the sepulchre was started a most solemn procession, moving with celestial music through the regions of the air and toward the empyrean heaven. This happened in the hour immediately after midnight, in which also the Lord had risen from the grave.

"The saints and angels entered Heaven in the order in which they had started; and in the last place came Christ our Savior and at His right hand the Queen, clothed in the gold of variety (Ps. 44, 10), and so beautiful that she was the admiration of the heavenly court. All of them turned toward her and blessed her with new jubilee and songs of praise, and thus were heard those mysterious eulogies recorded by Solomon: 'Come, daughters of Sion, to see your Queen, who is praised by the morning stars and celebrated by the sons of the Most High. Who is she that comes from the desert like a column of all the aromatic perfumes? Who is she, who rises like the aurora, more beautiful than the moon, elect as the sun, terrible as many serried armies? Who is she that comes up from the desert resting upon her Beloved and spreading forth abundant delights? (Cant. 3, 6-9; 8, 5).

"Amid this glory the most Blessed Mary arrived at the throne of the Most Blessed Trinity, and the Three Divine Persons received her on it with an embrace eternally indissoluble. The Eternal Father said to her: 'Ascend higher, My Daughter and My Dove.' The Incarnate Word spoke: 'My Mother, of whom I have received human being and full return of My work in thy perfect imitation, receive now from My hand the reward thou hast merited.' The Holy Spirit said: 'My most beloved Spouse, enter into the eternal joy, which corresponds to the most faithful love; do thou now enjoy thy love without solicitude; for past is the winter of suffering for thou hast arrived at Our eternal embraces.'

"There the Most Blessed Mary was absorbed in the contemplation of the Three Divine Persons and, as it were, overwhelmed in the boundless ocean and abyss of the Divinity, while the saints were filled with wonder and new accidental delight."

How truly was exemplified in her the words of her Divine Son "... and he that humbles himself shall be exalted."

tention. But it has another claim, which ought not to be passed by unnoticed here; its singular devotion to the Blessed Virgin Mary, Mother of Jesus.

To-day the Schismatic churches are altogether without a spiritual head. The Sultan was driven from Constantinople in the year 1924. Lenin, founder of Communism, dissolved the Russian Church. Only during 1946 did Stalin allow that Church once more to function on condition that it would do the bidding of the Soviet. In the Balkans it has only that authority which the Communist civil rulers please to accord to it.

A Dissatisfied Customer

You don't, of course, have to believe this one unless you want to, but on the last day of the heat wave (remember the heat wave?), a woman is said to have phoned the Weather Bureau and asked: "Say, where's that 'relief' you said we were going to get today?"

"I'm sorry, lady," the clerk is reported to have politely replied, "but it's been delayed; it will be here tomorrow for sure."

"Well," the woman is said to have stated crisply, "it better be or I'll quit YOU and start taking from somebody else."

What's In A Name?

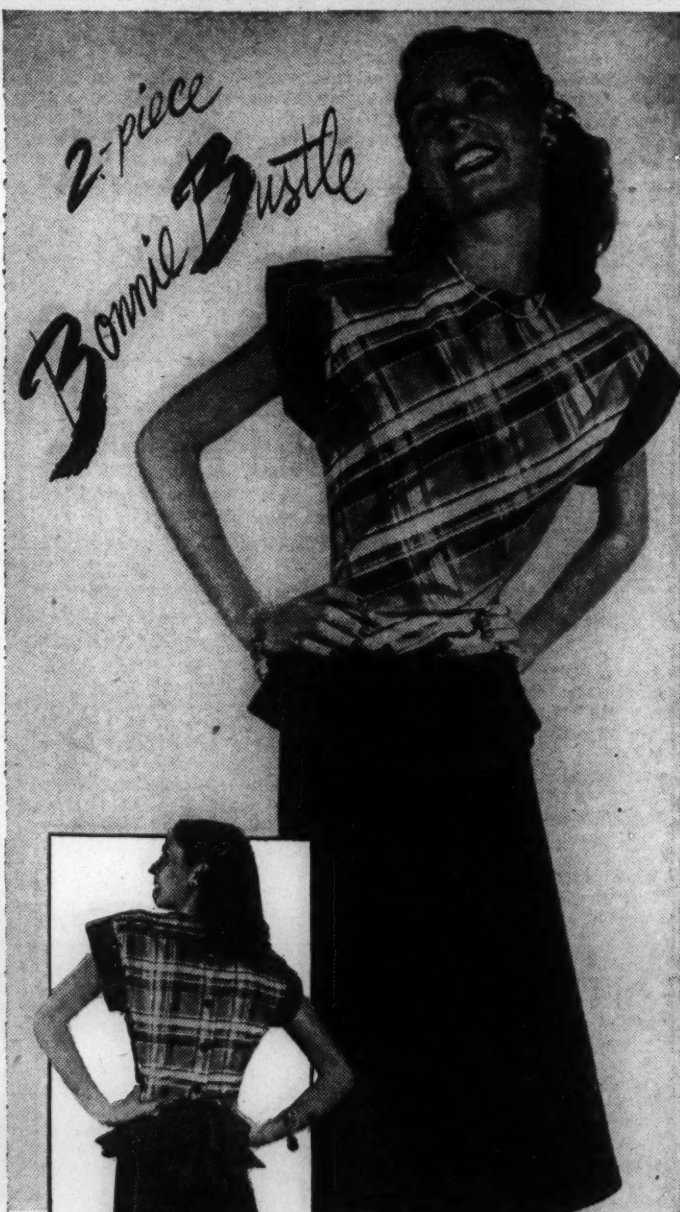
(On a Fremont Ave. bus)

1st Woman: "Have you seen 'The Hucksters', Millie?"
2nd Woman: "Yes, and I was kind o' disappointed."

1st Woman: "Disappointed? Why?"
2nd Woman: "Well, there wasn't a single thing about Central Market in the whole picture. But then you never can tell from the name of a movie any more what it's going to be like, can you?"

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Though Communism has millions of followers, hangers-on and fellow travellers throughout the world, there are actually only a few outside the Communist leaders themselves who know anything about its philosophy. There is also much misunderstanding concerning what a nation and a people should do to combat Communism. Communism today is a problem we must face. Here, then, in this booklet, is information you will want to have—presented to you in the clear, understandable manner characteristic of Monsignor Sheen. Send for "Light Your Lamps" now.

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Our Sunday Visitor,

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Oriental Schismatic Churches Without Spiritual Leaders

Continued from page 1, Religious Section

diction people who celebrate Mass in nine different languages—viz., in Latin, Greek, Syriac, Armenian, Coptic, Ethiopic, Chaldean, Slavonic and Wallachian.

The Church of the kingdom of Greece, though nominally governed by the Synod of Athens, was as much a creature of the state as that of Constantinople or Russia, for it depended for its entire movement and being upon the will of the reigning monarch. It acknowledged no submission whatever to Constantinople, nor to any other branch of the Eastern Church.

Although these three great divisions of the Oriental Church include within their jurisdiction several churches which are both heretical and schismatic at the same time, still, as far as validity of orders is concerned, the Holy See has expressed no doubt of none save the Abyssinian. The so-called Eastern Church has, therefore, a true priesthood, a true sacrifice of the Mass, and valid sacraments; hence its claim to our at-

Fiction

Brother Butch

BY BUD JOHNSON

FATHER JOHNATHAN slowly paced the floor of his study. Once or twice he touched his hand to his head and nervously smoothed down his greying hair. He was worried. The well worn paths in the carpet told of other times when he had walked a problem to a solution; but this time he did not know what to think.

He reached his desk at one of the terminals of his troubled route. The letter was open before him, its envelope lying to one side just as he had opened it a few minutes before. The handwriting was far from being the smoothest in the world, but it was legible. At least Father Johnathan had been able to read the following:

"Dear Uncle John: Learned you were now in Campton and thought I would look you up. Made arrangements to stop off Tuesday on my way back to Redwood. Love, Your nephew, Butch."

It was the word Redwood that flamed in Father Johnathan's memory. Redwood was the location of the state penal farm. It was also the location of the state reform school and one of the last times he had heard of his nephew was when he was sent to the reform school for stealing.

There had been little that Father Johnathan could do for the boy at that time. He was in Rome furthering his studies when it happened, and he knew nothing about it until his sister wrote him much later. Then it was too late.

Father Johnathan carried the letter in his hand as he continued his pacing. In some ways the letter was much like Butch. For some reason he had used red ink, red like the hair on the boy's head. The writing was rough. It came to the point, and yet left you wondering. He had always feared what Redwood would do to the boy. Most of the graduates of the reform school returned a few years later to the penal farm. But Butch... it couldn't happen to Butch.

The priest halted before the one photograph that hung on the wall of his study. Rita will be dead six years this November, he thought. She died while Butch was still away, before he returned from Rome. She had asked him to look out for Butch and now he had failed his own sister.

The priest's thoughts went back to the environment that had brought forth both Butch and himself. He hadn't blamed the boy too much when he got in trouble. Butch was the product of the same streets that had been his playground—that blighted, poverty-stricken area of crowded tenements they called the Back Yards. Looking back to that other city that had been his home, Father Johnathan thought that he had been luckier than Butch.

He remembered Butch as a baby and as a young boy. He had called often in his sister's small flat before he went away. Always he had regretted that hers was to be the same pitiful struggle that had been their mother's. Butch was the first child and there had been two others after him. Then her husband had been killed in an accident at the plant, leaving only a little insurance to carry the family along.

Butch was the oldest and the fiercest of the three. He had grown up with the name Butch and even his mother had accepted it although he had been christened William Paul. He had always been a mischief-maker. Always taken a dare. Sooner or later it was inevitable that the weaker but craftier hoodlums would offer to hire his courage.

Rita hadn't even known until they called her down to the police station. Then it was too late. The whole gang was convicted of theft, and Butch had been taken away with the rest of them.

There was happiness on the face of the woman in the picture, Father Johnathan thought. The smile gave evidence of the hopes that filled her heart at the time the photograph was taken shortly after her marriage. Her letters to him later on carried the heart-break that Butch had given her. Not that she had lost her love for her son. No, she loved him more than ever and because she loved him she feared for him. In a letter written shortly before her death,

she had asked Father Johnathan to watch out for the boy.

Father Johnathan had accepted the charge. He was already in the habit of including a prayer for Butch in each of his Masses, and he had made plans to have the boy live with him after his release. But it hadn't worked out that way. Butch was eighteen when he finished his term and he had run away as soon as he got out. He never reached the friends of Father Johnathan's where he was to stay until the priest's return later in the year.

It was as though the world had swallowed him up. All efforts of Father Johnathan's to trace him had been to no avail. The Bureau of Missing Persons, advertisements in the personal columns of newspapers from coast to coast—neither of these were successful. Father Johnathan had not despaired but in the end he had only one recourse of hope... his prayers.

And now this letter... Butch must be twenty-five now, Father Johnathan thought. And now he was going back to Redwood. In all things he had failed, he thought. Tomorrow he would see him. A brief visit and he would give him what encouragement he could and hope and pray.

And the priest's paces turned into a silent prayer as he walked back and forth with the letter crumpled in his hand.

The bell of the rectory rang at about two-thirty the next afternoon. Father Johnathan had expected a call from the depot. He didn't expect that Butch would be allowed to come to his house, and so it was he remained in his study while his housekeeper went to the door.

"Father Johnathan, a young man to see you," Agnes returned to his study.

Father Johnathan looked up from his desk. Could it be, he thought. And in a moment he knew the answer. Before him stood a young man with red hair and when he spoke he knew the miracle had happened.

"Uncle Johnathan, remember me?" The speech was grammatical but it still bore the accent of the Back Yards.

"Butch!" Father Johnathan got up hastily. "Those clothes? The collar?"

"Brother Johnathan," his nephew said. "I took de name after youse."

"Brother Johnathan." The priest liked the way the words rested on his tongue.

"It took a long time," Brother Johnathan said, "but after a while a guy gets to thinking. First de war got me thinking. And then I got wounded and while I was laid up I got to thinking. So..."

"But you're going back to Redwood..."

"I got to thinking about all de things I owed people and owed God and after I got back I tried to do something about it. Maybe I can help other kids. You know dere's another institution at Redwood besides my alma mater. St. Michael's Home for Boys. Dat's where they've put me now."

"Well, Brother Johnathan, welcome home!" The priest dragged up a chair for his guest.

"And you know what de kids call me over dere?"

"I can't guess," Father Johnathan said.

"Brother Butch."

The priest looked up at the picture on the wall, and it seemed as though the woman was smiling more than ever.

Youth Writes Of Theresa Neumann

Continued from page 5, Youth Section

marked characteristic of Theresa Neumann, I would certainly say it is her extreme simplicity. Of her, indeed, it might well be said:

"God he praised Who has given us a Saint whom we all can reverence."

She laughs and jests and talks like any one else. And yet it is easy to see that she is full of the Spirit of God.

Battle For Human Rights Intensified By Your Protests

(Continued from page 1, Religious Section)

printed, entitled "The Case of Archbishop Stepinac," trying to brand him a "political criminal." At the same time, Ambassador Sava N. Kosanovic had the cheek to allege, in an interview with the press, that the millions of Yugoslav Catholics "enjoy the full freedom of worship guaranteed them under the constitution."

This handout was issued practically simultaneously with the arrival from Yugoslavia of news that two more priests have died—one murdered, one dead in a concentration camp. The previous week had brought information regarding the death of still another priest. Also, two priests were sentenced to death in Zagreb on charges of supposed war-time government activities, while four others received long prison terms. At the same time, the red tyranny forbade the circulation of a tract refuting the doctrine of atheism, now described as the "official science" of Yugoslavia!

Holy Father Still Worried

Evidence that the Holy Father is still deeply worried over Archbishop Stepinac comes from the fact that Osservatore Romano, the Vatican newspaper, came at once to the churchman's defense against the slanders of Kosanovic in Washington.

That newspaper pointed out immediately that Tito did not begin persecuting Catholics until they had seen and started protesting the de-Christianization of their land. Catholics over there were delighted with their liberation, until they saw that it meant the commencing of anti-Christian activities.

If he had accepted the "liberation" even at the price of de-Christianization, says Osservatore, the Archbishop's trial would never have taken place. Until the heroic prelate stood up—as was his duty—in the defense of religion, he was invited to stand beside the Yugoslav and Russian liberators, "as photographs we have published show," and was accused of crimes against his country only when he would not remain silent regarding crimes committed against his Church.

Referring to the charge of political activity on the part of Croatian priests and bishops, Osservatore says that: "It is sufficient, according to the present custom of using, or rather abusing, words, to declare that religious activity in defense of the liberty and the rights of the Church, of human conscience, of religious teaching in the schools, and of Christian morals, is political activity."

The Stooges Reports Now Coming In

Reports from the seven Protestant stooges are starting to filter back to this country. The ministers are "deeply impressed by the fact that, despite the behavior of certain Church leaders and individual priests, there exists in Yugoslavia a wide tolerance toward religious worship and the churches."

But, as the Italian newspaper Il Quotidiano points out, "There is liberty to pray in Yugoslavia—because no one, be it Hitler or Tito, can ever control prayer—but there is no liberty of religion. The faithful are permitted to pray, but they are not permitted to live according to their faith." It is true, the paper continues, that churches are open in the principal cities of Yugoslavia, but things are quite otherwise in the country districts.

We are told that "public worship no longer exists in those areas and, where it still exists, it is under the strictest surveillance. State employees and students of State-operated educational institutions—which are, in practice, the only ones able to function—are not permitted to go to church. Furthermore, the obligation of offering so-called voluntary labor on Sundays and feast-days during the very hours when religious services take place, prevents the people from attendance."

"Yugoslav authorities still allow the aged the use of the 'poison of religion,' but every effort is being made to uproot faith in God from the hearts and minds of youth."

mainly by two means: the schools, now teaching atheism; and the "Omladina Titova," a youth group much like the Hitler Jugend.

We shall doubtless serve the interests of human liberty best by focusing on the case of Archbishop Stepinac. He is the moral leader of all those suffering for their beliefs at the hands of the fascists.

See Your Congressman While He's Home

The 80th Congress came to a close without taking any action on the matter. Rep. John J. Rooney's resolution urging Congress and the President to register an official protest with the Yugoslav Government against the Archbishop's imprisonment, was kept pigeonholed by the House Foreign Affairs Committee during the entire session. Toward the end, Rep. Rooney presented a discharge petition designed to get the Resolution out of Committee and onto the floor of the House for debate and action. But that fell through, too.

Well, the Senators and Representatives are home now, shaking hands and trying to get votes. Write to your Senator and Representative, or—better yet—see him and ask him what he has done, can do, or intends to do about Archbishop Stepinac. Don't be afraid. He's your elected representative and he wants your good will. Put the matter to him bluntly and squarely. You may see him at a picnic or a Labor Day rally. Wait until he's through talking. Then get around back and talk right up to him.

Complete Facts Now Available

For those who want a handbook of facts on the Archbishop (we have referred to it often in preparing these articles), we recommend Archbishop Stepinac, the Man and his Case, by Anthony Henry Count O'Brien of Thomond, foreign editor of the Dublin Standard.

In his preface to the book, Archbishop McQuaid of Dublin says, "We are grateful to Count O'Brien of Thomond for having firmly cut through the tangle of national and international politics to delineate with accuracy the heroic charity and courage of this Catholic Archbishop Primate, who has confessed the Faith before men."

It's only a little book, but it tells a thrilling story—one that will make you proud to be a Catholic. The Newman Bookshop, Westminster, Maryland, is putting it out in both cloth and paper binding, around September 1. Put in an advance order C.O.D. The paper edition shouldn't cost much more than a dollar—maybe less. The cloth-bound edition might run to \$2.00 or \$2.50.

Father Conroy Talking

Continued from page 5, Youth Section

without children but they are not in the same league with you and they belong to "the lesser breed without the law," as Kipling would say). If you look at your parents' rules in this light you will suddenly find that they are not as unreasonable as you first supposed. Remember, you are going to have to do it some day.

There is much talk about juvenile delinquency today. Practically all of it is blamed on the parents who are accused of a lack of discipline in the home. So when I get letters from kids who think that their parents are too strict it is probably because these kids are running around with a crowd whose parents let them get away with almost everything and who don't know where they are most of the time. I will grant that there is no hard and fast rule as to how many dates you should have a week or a month. It would be a difficult thing to set such a rule for kids all over the United States, Canada, the Canal Zone, the Hawaiian Islands and the Philippines—and there are letters on my desk from all of these places. But I'll wager that in your home wherever it may be and if you have good parents, there is a rule which is designed just about right for you. It is just about right because no one knows you any better than your parents. When you become parents I would like to see anyone tell you that someone else knows and understands your children better than you do.

Well, Dot and Don, that's all for this time. In the meantime, look ahead!

BE A MISSIONARY SISTER

Girls graduated from grammar school and young ladies up to the age of 20, desirous of dedicating their lives to the service of God and to missionary activities at home and abroad, are welcome! Write for particulars about the Missionary Sisters, Servants of the Holy Ghost, stating your age and education. Enclose your snapshot. Address: MOTHER PROVINCIAL, TECHNY, ILL. Techny is but 10 mi. north of Chicago.

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YOUNG LADIES!

What About Your Vocation?

Numerous high school girls throughout the nation have been seriously thinking of embracing the religious life. They will find in every Religious Community the opportunity to sanctify their souls and grow in perfection. But they naturally think of joining that Community which is occupied with the work which appeals most to them.

The Missionary Sisters of Our Lady of Victory (formerly known as Missionary Catechists) offer an opportunity to young women to serve the cause of the missions here in their own country, in certain areas of which vast numbers of Catholic children have not the advantage of a Catholic school. The Sisters establish themselves at some center, from which they go out every day in automobiles to instruct children at various points within a radius of twenty or thirty miles.

During part of the day they visit the homes where Catholic children, hitherto neglected religiously, live, and, while enlisting them in their classes, prevail on their parents to take a more active interest in their faith.

The Missionary Sisters are reaping wonderful results in the states of California, Nevada, Arizona, New Mexico, Utah, Colorado, Texas, as well as in the central states. They are urgently needed in Hawaii, the Canal Zone, Puerto Rico, and other possessions of the United States. All territory under the American flag is regarded as their field of work.

This is the Silver Jubilee Year of the Missionary Sisters of Our Lady of Victory, and they expect the largest class of Candidates or Postulants they have ever had.

If parents are opposing you, remind them that it is risky, and tell them that there is no surer way of getting the blessing of God back home than to permit you to follow the call of Christ in His vineyard.

All Sisterhoods need recruits, but if you are interested in the Missionary Sisters of Our Lady of Victory, write to: Mother Catherine, Victory-Noll, Huntington, Indiana.

Action, Inc.

YCW: A World Movement

WHEN Canon Joseph Cardijn, founder of the JOC (Young Christian Worker) movement, was recently asked if the YCW movement is suitable to all countries he answered, "It is not a Belgian Movement, nor a European Movement; it is a world Movement, a Catholic Movement."

This tiny, graying priest who has given new hope to the Church has since elaborated on this point and we present here his own words:

This movement is, indeed, for all the world for, although the program must be adapted to the needs of the different countries, the background of the problem is the same. Everywhere, when young people leave school and the family to begin work, they are faced with the same problems: problems of age, work, environment; problems of love, relations with girls, preparation for marriage. For a new working class, we need new apostolic families which will give us our judges, our priests, our apostles...

Today's Author

This column today carries recent utterances of the world famed founder of Jocism, Canon Cardijn. Headquarters for information about the U. S. YCW Movement is at 3 E. Chicago Ave., Chicago, Illinois.

When I started with six boys and six girls, all the priests laughed at me and said: "It is not possible to save working youth and working people by education, and by forming 'apostles' of working youths." And you know what happened! The Pope however, said: "Not only will I bless your Movement, but I want all the bishops of Belgium to use your method as a Movement of Catholic Action. In 1925 the Movement started, and ten years after we had 100,000 members with 2,000 sections. Now we are an international Movement; we have become the greatest Movement of the Church and we are being asked to extend the Movement everywhere. Everywhere the same problem is confronting working youth, and we will see the influence of the problem on their future, on their eternity, and its influence on the Church, on society, and on peace. Today there are international institutions for studying the problems of working youth.

Today the Church must be able to present its social doctrine to these international institutes, and therefore there is an absolute need of an international organization of working youth, not only for the elite but for the masses, because it must be representative. In an international body representing working youth you the biggest nation of the world, the greatest nation of the world, must be represented, because this will have the greatest influence.

The Pope has repeated to me: "I want, for the future of the Church, a very strong international organization of Young Christian Workers in every country." That is why he sent me to America.

People do not become Socialists or Communists because they are against the Church and religion, but because they see about them their fellows who are suffering, who are slaves, and they do not find in the Christian workers, the Christian youths, the leaders they need. Without organized youth labor movements, labor people cannot be saved.

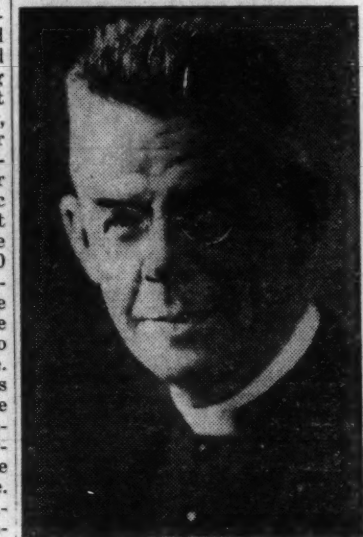
They need some movement and some organization, and we must find the leaders for them; we must have positive progress; we must have positive methods and influence. We must have in every country, in every town of the world, the necessary school, the necessary service, the necessary representative body to help them and to prepare them for the problems of their life and work. Therefore, every chaplain, and not only the chaplains but all the clergy, must see and know the problems of all the working youth.

There is in the seminaries today a great movement for preparing seminarians for their future mission as chaplains in the Movement, but not only for their future work as chaplains, but much more that they may be tomorrow the priests the Church needs—the priests of Catholic Action. We must have in the Church not only an apostolate

of priests and of religious, but also the lay apostolate.

The apostolate of the priest and religious cannot save the Church. It would be impossible to save the Church in this way even if we had a hundred times more priests, a thousand times more religious. We need these, it is true, but we also need the apostolate of the laity. The laity is absolutely necessary in fighting secularization and the leakage from the Church. We priests cannot go into the shops and factories, into the families, so we must form, we must educate lay apostles—that is the significance of the YCW in every city, in every town, in every district. It must be organized with leaders, with militants, and with teams in every factory, in every street, in all the aspects of the life of working youths.

That is the function, that is the apostolate of the chaplain—to form, to sustain, to inspire the leaders that our Movement needs. I think we must have great hope for the future. We priests must admit that we cannot solve the problem, but we must know that we can form the leaders who can



Canon Joseph Cardijn
"... everywhere the same problems..."

solve the problem. We must not try to take their place, but we must form and encourage them. In that positive way, I think we must have great faith in the future for the workers, not only for a minority of them, but for the masses of them. We must have the greatest hope and, therefore, the greatest zeal and perseverance.

But we must not expect to see success after two or three years. There will be success finally, but it will not be soon. I began with thirteen years of failure. For thirteen years I had to keep on beginning again. I have now been a priest for 40 years, and during the whole of my priestly life I have been occupied with this problem alone, but it is not solved yet. But we can solve it both as a national and as an international problem, and we will.

That is why we are united in prayer and sacrifice; so that we will become the greatest Movement for the expansion, for the propagation of the Church, of religion in the working classes of the world. In this positive way we will find paganism, materialism—under all the names you can find—capitalism, Communism—replaced by Christianity.

Friendship With Jesus

When Jesus is present all is well and nothing seems difficult; but when Jesus is absent, everything is hard.

When Jesus speaketh not within, consolation is little worth; but if Jesus speak only one word, we feel great consolation.

Did not Mary Magdalen instantly rise up from the place where she wept, when Martha said to her: "The Master is come and calleth for thee?"

Happy Hour, when Jesus calleth thee from tears to joy of spirit. How dry and hard art thou with-

Congress Aide



The Rev. Philip J. Kenney, assistant to the general secretary of the National Catholic Welfare Conference, is assisting in plans for the Tri-State Congress to be held in Grand Rapids, September 12-17. Father Kenney is coordinating the planning of the various organizations, which will participate in the Congress.

Thoughts On...

The Mass—Sublime

BY THE REV.

THOMAS O.K. REILLY, O.P.

(Father Reilly made twenty-five pilgrimages of piety to Trappist Monasteries where he found the inspiration for these short articles dealing with the sublimity of the Mass and the Christ-Life in the vocation of the monks.)

Divine Parenthood In The Mass-Mystery

JESUS CHRIST constitutes His Church a joyful Mother of countless children. The gallantry of her offspring is in the Blood, the Precious Blood, with which, once they are transfused, their own blood mixes and becomes the Seed of generations of sterling Christians.

Let the faithful, at Holy Mass, be incorporated into the Body of Christ, whose Head lies on the Altar, they cannot comport themselves properly thereafter except through obedience dictated to them organically by the Head.

Organic contact with Christ the Head, is maintained through the homely theological virtues of faith hope and charity. There is in addition a circulatory system of sanctifying grace which supernaturalizes all other virtues, moral, social and intellectual, penetrating and ennobling even the remotest cellular phases of Christian life and living.

What is true of the Church at large becomes the quintessence of truth in monastic centres and living quarters. The ideal monk is himself a temple, resonant with the praises of God's Holy Spirit. He is a sanctuary, a tabernacle, a chalice, whereunto the heavenly "rivers of grace" converge. Streams of the Precious Blood are constantly replenishing his soul. Currents of God-life, shafts of God-fire, cross and re-cross the fibres of his organism as he pants with desire for the "everlasting hills" in the "days of eternity."

God's Kisses

Offertory, Consecration, Communion! Holy Church, Christ's faithful Bride, is the resplendent embodiment of all God's baptized children. From debased "children of wrath," their worthless clay, the slime of the earth, besmirched with original sin has been reclaimed, and behold! They now stand forth as a dignified race of god-

out Jesus! How foolish and vain if thou desire anything out of Jesus!

Is not this a greater loss than if thou shouldst lose the whole world?—Imitation of Christ, ii, 8, 1.

An educated man without religion is only a clever devil.—Duke of Wellington.

lings, Christlings, little gods ablesom.

It was to lift them up that God, the Word-made-flesh, incomparable Bridegroom of the ages determined to descend so low and kiss them. "Let Him kiss me with the kiss of His mouth." All nature is yearning for the benefit that will accrue from their steadfastness in holding to this adoption.

The cherubic intuition of an Aquinas evaporates into the seraphic spirit of a Bernard at the contemplation of the doubling mystery of God's kissing.

The "kiss of God's mouth" is the indissoluble union called "hypostatic" which, after the moment of Incarnation, perpetuates "the Christ" on earth as Founder of a new race of imperishables called "God's Elect." Christ's Body was incorruptible even in the sepulchre. Christ's elect, though slain and doomed in memory, to be exterminated, "can never pass away."

The Lord's Special Kiss

INDIVIDUAL beings, first generated, then regenerated are made over by being christened progressively through the reception or repeated priestly action of indelible sacramental characters. They are incorporated into "the Christ."

The impression of the characters qualifies for participation in the diffusion of Christ's own redemptive kiss which, for the race of God's elect is sealed at death. Death is repose "in the kiss of the Lord," "in osculo Domini."

If, perchance, before death, souls are confirmed in grace and effectually die to self, that Christ may live in them, at that instant of divine condescension they reap the reduplicated Kiss. God the Father Kisses them with the incarnated "Kiss of His Mouth"—and that Kiss never fails, never ceases. It is never taken away.

Christ's Self-Abasement In The Priesthood

THE distinctive privilege of the baptized who qualify for the lasting Kiss of Christ, is that of directing prayers to heaven's throne with a right and title to be heard. They enjoy a passive participation in Christ's imperial priesthood. As yet they may not, nor can they offer sacrifice of themselves; yet, in conjunction with an ordained priest, whose participation in Christ's priesthood is authentic and active, their competency extends even to the offering of sacrifice and the spread of expiation through the Most Holy Sacrifice, the Mass.

Whence comes those graduated marvels incidental to participation in Christ's priesthood, passive and active? There is no explanation apart from Christ's own self-abasement, through the tender mercies which He came to dispense, in the Name of God His Father.

From the first, God's Word-in-flesh, concealed Himself on a level that made Him despicable in the estimation of an army of rebellious spirits. He penetrated the material world so mysteriously that Lucifer, acknowledged World-prince, was forced to question His identity.

Now in the midst of the monks and all families of God, He pierces creation to far greater depths than at the moment of Incarnation. And behold, how truly at home He is when announced by the sanctuary bell. His Majesty accepts—it cannot repel—the lowly homage tendered. Let us kneel, strike our unworthy breasts and adore.

Christ's Burial In The Host And Chalice

At the Last Supper, with one and the same reverent breath, Jesus instituted the Holy Eucharist, originated the priesthood and founded the first generation of Bishops. He was still in bodily form. It was the first formal consecration of the New Law. Communion followed immediately but the Apostles had not been witness to any offertory apart from the giving of thanks.

A prophetic command was issued, over which Jesus would preside down the ages; but the manner of its fulfillment, although observed in commemoration of Himself, would always recall His admonition: "It is expedient for you that I go!" You will be better off after I hide. You will merit more after My withdrawal into invisibility. Blessed shall they be who on hearing of Me, will then nevertheless believe.

Hearken Abbots—hearken Monks—hearken all the faithful! Around this "terrible Board," in this "terrible place," we are propagators of this marvel, we are witnesses to its reality. Lying on the corporal, unperceived as to His Flesh, Jesus is all but inanimate.

True, His Heart is watching; but on the love-cot of the altar He appears to be asleep. As food, He occupies a table while He furnishes silently for souls. Hidden sublimity dignifies the chalice where His Blood-currents are contained till His soul-thirst overcomes Him and their outward flow can no longer be restrained.

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Fiction

Brother Butch

BY BUD JOHNSON

FATHER JOHNATHAN slowly paced the floor of his study. Once or twice he touched his hand to his head and nervously smoothed down his greying hair. He was worried. The well worn paths in the carpet told of other times when he had walked a problem to a solution; but this time he did not know what to think.

He reached his desk at one of the terminals of his troubled route. The letter was open before him, its envelope lying on one side just as he had opened it a few minutes before. The handwriting was far from being the smoothest in the world, but it was legible. At least Father Johnathan had been able to read the following:

"Dear Uncle John: Learned you were now in Campton and thought I would look you up. Made arrangements to stop off Tuesday on my way back to Redwood. Love, Your nephew, Butch."

It was the word Redwood that flamed in Father Johnathan's memory. Redwood was the location of the state penal farm. It was also the location of the state reform school and one of the last times he had heard of his nephew was when he was sent to the reform school for stealing.

There had been little that Father Johnathan could do for the boy at that time. He was in Rome furthering his studies when it happened, and he knew nothing about it until his sister wrote him much later. Then it was too late.

Father Johnathan carried the letter in his hand as he continued his pacing. In some ways the letter was much like Butch. For some reason he had used red ink, red like the hair on the boy's head. The writing was rough. It came to the point, and yet left you wondering. He had always feared what Redwood would do to the boy. Most of the graduates of the reform school returned a few years later to the penal farm. But Butch . . . it couldn't happen to Butch.

The priest halted before the one photograph that hung on the wall of his study. Rita will be dead six years this November, he thought. She died while Butch was still away, before he returned from Rome. She had asked him to look out for Butch and now he had failed his own sister.

The priest's thoughts went back to the environment that had brought forth both Butch and himself. He hadn't blamed the boy too much when he got in trouble. Butch was the product of the same streets that had been his playground—that blighted, poverty-stricken area of crowded tenements they called the Back Yards. Looking back to that other city that had been his home, Father Johnathan thought that he had been luckier than Butch.

He remembered Butch as a baby and as a young boy. He had called often in his sister's small flat before he went away. Always he had regretted that hers was to be the same pitiful struggle that had been their mother's. Butch was the first child and there had been two others after him. Then her husband had been killed in an accident at the plant, leaving only a little insurance to carry the family along.

Butch was the oldest and the fiercest of the three. He had grown up with the name Butch and even his mother had accepted it although he had been christened William Paul. He had always been a mischief-maker. Always taken a dare. Sooner or later it was inevitable that the weaker but craftier hoodlums would offer to hire his courage.

Rita hadn't even known until they called her down to the police station. Then it was too late. The whole gang was convicted of theft, and Butch had been taken away with the rest of them.

There was happiness on the face of the woman in the picture, Father Johnathan thought. The smile gave evidence of the hopes that filled her heart at the time the photograph was taken shortly after her marriage. Her letters to him later on carried the heart-break that Butch had given her. Not that she had lost her love for her son. No, she loved him more than ever and because she loved him she feared for him. In a letter written shortly before her death,

she had asked Father Johnathan to watch out for the boy.

Father Johnathan had accepted the charge. He was already in the habit of including a prayer for Butch in each of his Masses, and he had made plans to have the boy live with him after his release. But it hadn't worked out that way. Butch was eighteen when he finished his term and he had run away as soon as he got out. He never reached the friends of Father Johnathan's where he was to stay until the priest's return later in the year.

It was as though the world had swallowed him up. All efforts of Father Johnathan's to trace him had been to no avail. The Bureau of Missing Persons, advertisements in the personal columns of newspapers from coast to coast—neither of these were successful. Father Johnathan had not despaired but in the end he had only one recourse of hope . . . his prayers.

And now this letter . . . Butch must be twenty-five now, Father Johnathan thought. And now he was going back to Redwood. In all things he had failed, he thought. Tomorrow he would see him. A brief visit and he would give him what encouragement he could and hope and pray.

And the priest's paces turned into a silent prayer as he walked back and forth with the letter crumpled in his hand.

The bell of the rectory rang at about two-thirty the next afternoon. Father Johnathan had expected a call from the depot. He didn't expect that Butch would be allowed to come to his house, and so it was he remained in his study while his housekeeper went to the door.

"Father Johnathan, a young man to see you," Agnes returned to his study.

Father Johnathan looked up from his desk. Could it be, he thought. And in a moment he knew the answer. Before him stood a young man with red hair and when he spoke he knew the miracle had happened.

"Uncle Johnathan, remember me?" The speech was grammatical but it still bore the accent of the Back Yards.

"Butch!" Father Johnathan got up hastily. "Those clothes? The collar?"

"Brother Johnathan," his nephew said. "I took de name after youse."

"Brother Johnathan." The priest liked the way the words rested on his tongue.

"It took a long time," Brother Johnathan said, "but after a while a guy gets to thinking. First de war got me thinking. And then I got wounded and while I was laid up I got to thinking. So . . ."

"But you're going back to Redwood . . ."

"I got to thinking about all de things I owed people and owed God and after I got back I tried to do something about it. Maybe I can help other kids. You know dere's another institution at Redwood besides my alma mater. St. Michael's Home for Boys. Dat's where they've put me now."

"Well, Brother Johnathan, welcome home!" The priest dragged up a chair for his guest.

"And you know what de kids call me over dere?"

"I can't guess," Father Johnathan said.

"Brother Butch."

The priest looked up at the picture on the wall, and it seemed as though the woman was smiling more than ever.

Youth Writes Of Theresa Neumann

Continued from page 5, Youth Section

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"God be praised Who has given us a Saint whom we all can revere . . ."

She laughs and jests and talks like any one else. And yet it is easy to see that she is full of the Spirit of God.

Battle For Human Rights Intensified By Your Protests

(Continued from page 1, Religious Section)

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Holy Father Still Worried

Evidence that the Holy Father is still deeply worried over Archbishop Stepinac comes from the fact that Osservatore Romano, the Vatican newspaper, came at once to the churchman's defense against the slanders of Kusanovic in Washington.

That newspaper pointed out immediately that Tito did not begin persecuting Catholics until they had seen and started protesting the de-Christianization of their land. Catholics over there were delighted with their liberation, until they saw that it meant the commencing of anti-Christian activities.

If he had accepted the "liberation" even at the price of de-Christianization, says Osservatore, the Archbishop's trial would never have taken place. Until the heroic prelate stood up—as was his duty—in the defense of religion, he was invited to stand beside the Yugoslav and Russian liberators, "as photographs we have published show," and was accused of crimes against his country only when he would not remain silent regarding crimes committed against his Church.

Referring to the charge of political activity on the part of Croatian priests and bishops, Osservatore says that: "It is sufficient, according to the present custom of using, or rather abusing, words, to declare that religious activity in defense of the liberty and the rights of the Church, of human conscience, of religious teaching in the schools, and of Christian morals, is political activity."

The Stooges Reports Now Coming In

Reports from the seven Protestant stooges are starting to filter back to this country. The ministers are "deeply impressed by the fact that, despite the behavior of certain Church leaders and individual priests, there exists in Yugoslavia a wide tolerance toward religious worship and the churches."

But, as the Italian newspaper Il Quotidiano points out, "There is liberty to pray in Yugoslavia—because no one, be it Hitler or Tito, can ever control prayer—but there is no liberty of religion. The faithful are permitted to pray, but they are not permitted to live according to their faith." It is true, the paper continues, that churches are open in the principal cities of Yugoslavia, but things are quite otherwise in the country districts.

We are told that "public worship no longer exists in those areas and, where it still exists, it is under the strictest surveillance. State employees and students of State-operated educational institutions—which are, in practice, the only ones able to function—are not permitted to go to church. Furthermore, the obligation of offering so-called voluntary labor on Sundays and feast-days during the very hours when religious services take place, prevents the people from attendance."

"Yugoslav authorities still allow the aged the use of the 'poison of religion,' but every effort is being made to uproot faith in God from the hearts and minds of youth"—

mainly by two means: the schools, now teaching atheism; and the "Omladina Titova," a youth group much like the Hitler Jugend.

We shall doubtless serve the interests of human liberty best by focusing on the case of Archbishop Stepinac. He is the moral leader of all those suffering for their beliefs at the hands of the fascists.

See Your Congressman While He's Home

The 80th Congress came to a close without taking any action on the matter. Rep. John J. Rooney's resolution urging Congress and the President to register an official protest with the Yugoslav Government against the Archbishop's imprisonment, was kept pigeonholed by the House Foreign Affairs Committee during the entire session. Toward the end, Rep. Rooney presented a discharge petition designed to get the Resolution out of Committee and onto the floor of the House for debate and action. But that fell through, too.

Well, the Senators and Representatives are home now, shaking hands and trying to get votes. Write to your Senator and Representative, or—better yet—see him and ask him what he has done, can do, or intends to do about Archbishop Stepinac. Don't be afraid. He's your elected representative and he wants your good will. Put the matter to him bluntly and squarely. You may see him at a picnic or a Labor Day rally. Wait until he's through talking. Then get around back and talk right up to him.

Complete Facts Now Available

For those who want a handbook of facts on the Archbishop (we have referred to it often in preparing these articles), we recommend Archbishop Stepinac, the Man and his Case, by Anthony Henry Count O'Brien of Thomond, foreign editor of the Dublin Standard.

In his preface to the book, Archbishop McQuaid of Dublin says, "We are grateful to Count O'Brien of Thomond for having firmly cut through the tangle of national and international politics to delineate with accuracy the heroic charity and courage of this Catholic Archbishop Primate, who has confessed the Faith before men."

It's only a little book, but it tells a thrilling story—one that will make you proud to be a Catholic. The Newman Bookshop, Westminster, Maryland, is putting it out in both cloth and paper binding, around September 1. Put in an advance order C.O.D. The paper edition shouldn't cost much more than a dollar—maybe less. The cloth-bound edition might run to \$2.00 or \$2.50.

Father Conroy Talking

Continued from page 5, Youth Section

without children but they are not in the same league with you and they belong to "the lesser breed without the law," as Kipling would say). If you look at your parents' rules in this light you will suddenly find that they are not as unreasonable as you first supposed. Remember, you are going to have to do it some day.

There is much talk about juvenile delinquency today. Practically all of it is blamed on the parents who are accused of a lack of discipline in the home. So when I get letters from kids who think that their parents are too strict it is probably because these kids are running around with a crowd whose parents let them get away with almost everything and who don't know where they are most of the time. I will grant that there is no hard and fast rule as to how many dates you should have a week or a month. It would be a difficult thing to set such a rule for kids all over the United States, Canada, the Canal Zone, the Hawaiian Islands and the Philippines—and there are letters on my desk from all of these places. But I'll wager that in your home wherever it may be and if you have good parents, there is a rule which is designed just about right for you. It is just about right because no one knows you any better than your parents. When you become parents I would like to see anyone tell you that someone else knows and understands your children better than you do.

Well, Dot and Don, that's all for this time. In the meantime, look ahead!

BE A MISSIONARY SISTER

Girls graduated from grammar school and young ladies up to the age of 20, desirous of dedicating their lives to the service of God and to missionary activities at home and abroad, are welcome. Write for particulars about the Missionary Sisters, Servants of the Holy Ghost, stating your age and education. Enclose your snapshot. Address: MOTHER PROVINCIAL, TECHNY, ILL. (Techny is but 10 mi. north of Chicago)

ST. ELIZABETH HOSPITAL SCHOOL OF NURSING DAYTON 8, OHIO

State and nationally accredited. Affiliated with the Catholic University of America and the University of Dayton. Enrollments are now being accepted for class of September, 1947. Four years high school required. For information, write, Director, School of Nursing.

YOUNG LADIES!

What About Your Vocation?

Numerous high school girls throughout the nation have been seriously thinking of embracing the religious life. They will find in every Religious Community the opportunity to sanctify their souls and grow in perfection. But they naturally think of joining that Community which is occupied with the work which appeals most to them.

The Missionary Sisters of Our Lady of Victory (formerly known as Missionary Catechists) offer an opportunity to young women to serve the cause of the missions here in their own country, in certain areas of which vast numbers of Catholic children have not the advantage of a Catholic school. The Sisters establish themselves at some center, from which they go out every day in automobiles to instruct children at various points within a radius of twenty or thirty miles.

During part of the day they visit the homes where Catholic children, hitherto neglected religiously, live, and, while enlisting them in their classes, prevail on their parents to take a more active interest in their faith.

The Missionary Sisters are reaping wonderful results in the states of California, Nevada, Arizona, New Mexico, Utah, Colorado, Texas, as well as in the central states. They are urgently needed in Hawaii, the Canal Zone, Puerto Rico, and other possessions of the United States. All territory under the American flag is regarded as their field of work.

This is the Silver Jubilee Year of the Missionary Sisters of Our Lady of Victory, and they expect the largest class of Candidates or Postulants they have ever had.

If parents are opposing you, remind them that it is risky, and tell them that there is no surer way of getting the blessing of God back home than to permit you to follow the call of Christ in His vineyard.

All Sisterhoods need recruits, but if you are interested in the Missionary Sisters of Our Lady of Victory, write to: Mother Catherine, Victory-Noll, Huntington, Indiana.

Action, Inc.

YCW: A World Movement

WHEN Canon Joseph Cardijn, founder of the JOC (Young Christian Worker) movement, was recently asked if the YCW movement is suitable to all countries he answered, "It is not a Belgian Movement, nor a European Movement; it is a world Movement, a Catholic Movement."

This tiny, graying priest who has given new hope to the Church has since elaborated on this point and we present here his own words:

This movement is, indeed, for all the world for, although the program must be adapted to the needs of the different countries, the background of the problem is the same. Everywhere, when young people leave school and the family to begin work, they are faced with the same problems: problems of age, work, environment; problems of love, relations with girls, preparation for marriage. For a new working class, we need new apostolic families which will give us our judges, our priests, our apostles...

Today's Author

This column today carries recent utterances of the world famed founder of Jocism, Canon Cardijn. Headquarters for information about the U. S. YCW Movement is at 3 E. Chicago Ave., Chicago, Illinois.

When I started with six boys and six girls, all the priests laughed at me and said: "It is not possible to save working youth and working people by education, and by forming 'apostles' of working youths." And you know what happened! The Pope however, said: "Not only will I bless your Movement, but I want all the bishops of Belgium to use your method as a Movement of Catholic Action. In 1925 the Movement started, and ten years after we had 100,000 members with 2,000 sections. Now we are an international Movement; we have become the greatest Movement of the Church and we are being asked to extend the Movement everywhere. Everywhere the same problem is confronting working youth, and we will see the influence of the problem on their future, on their eternity, and its influence on the Church, on society, and on peace. Today there are international institutions for studying the problems of working youth.

Today the Church must be able to present its social doctrine to these international institutes, and therefore there is an absolute need of an international organization of working youth, not only for the elite but for the masses, because it must be representative. In an international body representing working youth you the biggest nation of the world, the greatest nation of the world, must be represented, because this will have the greatest influence.

The Pope has repeated to me: "I want, for the future of the Church, a very strong international organization of Young Christian Workers in every country." That is why he sent me to America.

People do not become Socialists or Communists because they are against the Church and religion, but because they see about them their fellows who are suffering, who are slaves, and they do not find in the Christian workers, the Christian youths, the leaders they need. Without organized youth labor movements, labor people cannot be saved.

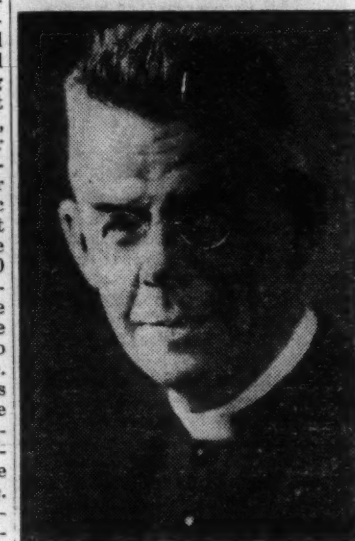
They need some movement and some organization, and we must find the leaders for them; we must have positive progress; we must have positive methods and influence. We must have in every country, in every town of the world, the necessary school, the necessary service, the necessary representative body to help them and to prepare them for the problems of their life and work. Therefore, every chaplain, and not only the chaplains but all the clergy, must see and know the problems of all the working youth.

There is in the seminaries today a great movement for preparing seminarians for their future mission as chaplains in the Movement, but not only for their future work as chaplains, but much more that they may be tomorrow the priests of the Church needs—the priests of Catholic Action. We must have in the Church not only an apostolate

of priests and of religious, but also the lay apostolate.

The apostolate of the priest and religious cannot save the Church. It would be impossible to save the Church in this way even if we had a hundred times more priests, a thousand times more religious. We need these, it is true, but we also need the apostolate of the laity. The laity is absolutely necessary in fighting secularization and the leakage from the Church. We priests cannot go into the shops and factories, into the families, so we must form, we must educate lay apostles—that is the significance of the YCW in every city, in every town, in every district. It must be organized with leaders, with militants, and with teams in every factory, in every street, in all the aspects of the life of working youths.

That is the function, that is the apostolate of the chaplain—to form, to sustain, to inspire the leaders that our Movement needs. I think we must have great hope for the future. We priests must admit that we cannot solve the problem, but we must know that we can form the leaders who can



Canon Joseph Cardijn
"... everywhere the same problems..."

solve the problem. We must not try to take their place, but we must form and encourage them. In that positive way, I think we must have great faith in the future for the workers, not only for a minority of them, but for the masses of them. We must have the greatest hope and, therefore, the greatest zeal and perseverance.

But we must not expect to see success after two or three years. There will be success finally, but it will not be soon. I began with thirteen years of failure. For thirteen years I had to keep on beginning again. I have now been a priest for 40 years, and during the whole of my priestly life I have been occupied with this problem alone, but it is not solved yet. But we can solve it both as a national and as an international problem, and we will.

That is why we are united in prayer and sacrifice; so that we will become the greatest Movement for the expansion, for the propagation of the Church, of religion in the working classes of the world. In this positive way we will find paganism, materialism—under all the names you can find—capitalism, Communism—replaced by Christianity.

Friendship With Jesus

When Jesus is present all is well and nothing seems difficult; but when Jesus is absent, everything is hard.

When Jesus speaketh not within, consolation is little worth; but if Jesus speak only one word, we feel great consolation.

Did not Mary Magdalen instantly rise up from the place where she wept, when Martha said to her: "The Master is come and calleth for thee?"

Happy Hour, when Jesus calleth thee from tears to joy of spirit. How dry and hard art thou with-

Congress Aide



The Rev. Philip J. Kenney, assistant to the general secretary of the National Catholic Welfare Conference, is assisting in plans for the Tri-State Congress to be held in Grand Rapids, September 12-17. Father Kenney is coordinating the planning of the various organizations, which will participate in the Congress.

Thoughts On...

The Mass—Sublime

BY THE REV. THOMAS A. REILLY, O.P.

(Father Reilly made twenty-five pilgrimages of piety to Trappist Monasteries where he found the inspiration for these short articles dealing with the sublimity of the Mass and the Christ-life in the vocation of the monks.)

Divine Parenthood In The Mass-Mystery

JESUS CHRIST constitutes His Church a joyful Mother of countless children. The gallantry of her offspring is in the Blood, the Precious Blood, with which, once they are transfused, their own blood mixes and becomes the Seed of generations of sterling Christians.

Let the faithful, at Holy Mass, be incorporated into the Body of Christ, whose Head lies on the Altar, they cannot comport themselves properly thereafter except through obedience dictated to them organically by the Head.

Organic contact with Christ the Head, is maintained through the homely theological virtues of faith, hope and charity. There is in addition a circulatory system of sanctifying grace which supernaturalizes all other virtues, moral, social and intellectual, penetrating and ennobling even the remotest cellular phases of Christian life and living.

What is true of the Church at large becomes the quintessence of truth in monastic centres and living quarters. The ideal monk is himself a temple, resonant with the praises of God's Holy Spirit. He is a sanctuary, a tabernacle, a chalice, whereunto the heavenly "rivers of grace" converge. Streams of the Precious Blood are constantly replenishing his soul. Currents of God-life, shafts of God-fire, cross and re-cross the fibres of his organism as he pants with desire for the "everlasting hills" in the "days of eternity."

God's Kisses

Offertory, Consecration, Communion! Holy Church, Christ's faithful Bride, is the resplendent embodiment of all God's baptized children. From debased "children of wrath," their worthless clay, the slime of the earth, besmirched with original sin has been reclaimed, and behold! They now stand forth as a dignified race of god-

out Jesus! How foolish and vain if thou desire anything out of Jesus!

Is not this a greater loss than if thou shouldst lose the whole world?—Imitation of Christ, ii, 8, 1.

An educated man without religion is only a clever devil.—Duke of Wellington.

lings, Christlings, little gods ablossom.

It was to lift them up that God, the Word-made-flesh, incomparable Bridegroom of the ages determined to descend so low and kiss them. "Let Him kiss me with the kiss of His mouth." All nature is yearning for the benefit that will accrue from their steadfastness in holding to this adoption.

The cherubic intuition of an Aquinas evaporates into the seraphic spirit of a Bernard at the contemplation of the doubling mystery of God's kissing.

The "kiss of God's mouth" is the indissoluble union called "hypostatic" which, after the moment of Incarnation, perpetuates "the Christ" on earth as Founder of a new race of imperishables called "God's Elect." Christ's Body was incorruptible even in the sepulchre. Christ's elect, though slain and doomed in memory, to be exterminated, "can never pass away."

The Lord's Special Kiss

INDIVIDUAL beings, first generated, then regenerated are made over by being christened progressively through the reception or repeated priestly action of indelible sacramental characters. They are incorporated into "the Christ."

The impression of the characters qualifies for participation in the diffusion of Christ's own redemptive kiss which, for the race of God's elect is sealed at death. Death is repose "in the kiss of the Lord," "in osculo Domini."

If, perchance, before death, souls are confirmed in grace and effectually die to self, that Christ may live in them, at that instant of divine condescension they reap the reduplicated Kiss. God the Father Kisses them with the incarnated "Kiss of His Mouth"—and that Kiss never fails, never ceases. It is never taken away.

Christ's Self-Abasement In The Priesthood

THE distinctive privilege of the baptized who qualify for the lasting Kiss of Christ, is that of directing prayers to heaven's throne with a right and title to be heard. They enjoy a passive participation in Christ's imperial priesthood. As yet they may not, nor can they offer sacrifice of themselves; yet, in conjunction with an ordained priest, whose participation in Christ's priesthood is authentic and active, their competency extends even to the offering of sacrifice and the spread of expiation through the Most Holy Sacrifice, the Mass.

Whence comes those graduated marvels incidental to participation in Christ's priesthood, passive and active? There is no explanation apart from Christ's own self-abasement, through the tender mercies which He came to dispense, in the Name of God His Father.

From the first, God's Word-in-flesh, concealed Himself on a level that made Him despicable in the estimation of an army of rebellious spirits. He penetrated the material world so mysteriously that Lucifer, acknowledged World-prince, was forced to question His identity.

Now in the midst of the monks and all families of God, He pierces creation to far greater depths than at the moment of Incarnation. And behold, how truly at home He is when announced by the sanctuary bell. His Majesty accepts—it cannot repel—the lowly homage tendered. Let us kneel, strike our unworthy breasts and adore.

Christ's Burial In The Host And Chalice

At the Last Supper, with one and the same reverent breath, Jesus instituted the Holy Eucharist, originated the priesthood and founded the first generation of Bishops. He was still in bodily form. It was the first formal consecration of the New Law. Communion followed immediately but the Apostles had not been witness to any offertory apart from the giving of thanks.

A prophetic command was issued, over which Jesus would preside down the ages; but the manner of its fulfillment, although observed in commemoration of Himself, would always recall His admonition: "It is expedient for you that I go!" You will be better off after I hide. You will merit more after My withdrawal into invisibility. Blessed shall they be who on hearing of Me, will then nevertheless believe.

Hearken Abbots—hearken Monks—hearken all the faithful! Around this "terrible Board," in this "terrible place," we are propagators of this marvel, we are witnesses to its reality. Lying on the corporal, unperceived as to His Flesh, Jesus is all but inanimate.

True, His Heart is watching; but on the love-cot of the altar He appears to be asleep. As food, He occupies a table while He furnishes silently for souls. Hidden sublimity dignifies the chalice where His Blood-currents are contained till His soul-thirst overcomes Him and their outward flow can no longer be restrained.

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European People Thank American Catholics For Relief Sent Through WRS

AMERICAN Catholics, who gave so generously to the latest War Relief Service under the National Catholic Welfare Conference, will be glad to learn how it is assisting the hungry people of different European countries.

From Roumania the following news item has reached here through Berne, Switzerland. It reads:

"American Catholics are truly generous in taking pity on our distress, and people seem to regain a little courage seeing that others have compassion on their untold sufferings."

"In 10 days our carload of supplies was all gone for the people are simply starved . . . From 6 to 700 people spent whole nights waiting at our door to receive their portion. In order to control the distribution we first gave out coupons to the hungry crowd pressed at our doors, then people had to present that coupon in the afternoon and get their allotment . . . The hungry crowd was in such a frenzy that we had to give out the supplies through the bars of our first floor windows to avoid being crushed and mobbed . . . Now our supplies are all gone and the mob still stations at our doors . . . We hope that more supplies will arrive soon as we were given to hope. People are so famished that they care for nothing . . . Their one and sole preoccupation is to find enough food to subsist . . . Commerce, liberal careers, etc. nothing is of any avail. People have no money to spend, therefore stores are closing, dentists, doctors, etc., have no clients . . . as a consequence people are despondent . . . How grateful we are to Catholic Americans who have done and promise to do such wonders to give courage and hope to poor distressed people!"

"The Roumanian lei has no more value. One American dollar is worth 1,700,000 lei . . . My husband makes \$6.00 a month. We need—with the high cost of living—\$1.50 a day for the family's subsistence . . . How is it possible to make ends meet? We have starvation and sickness before us like a horrible nightmare and no issue . . ."

"This morning I called for the Rabbi of Iassi and asked him to give me a list of 100 poor Jewish families who need aid. He first gave 100 names, but then wanted us to share the portions between 200 families . . . This almost caused him injury for the crowd would have mobbed him for taking away half of what should have been their rightful allotment. We had to make him go through the convent, keep him there for a while and then let him out through a back door when nobody was around."

From Galati, in Moldavia comes the following touching letter from a teen-aged girl who was a witness to the distribution of supplies from War Relief Services, NCWC to the needy of her stricken town.

"Dear American Friends, Our Country, Roumania, has encountered terrible hardships. The much awaited 'Peace' has not healed the deep wounds left by the War, nor has our continual struggle been able to soften our sufferings."

"Besides great losses we have had to bear heaven's punishment, and to undergo a terrible drought which has left our rich Moldavian fields bare deserts. This drought has unmercifully taken the lives of animals and human beings. In the North of Moldavia where everything is consumed by sun, the population is starving. Some of the children have been taken to neighboring areas, slightly better off, but winter is very near and everyone of us thinks with horror of the shortcoming sufferings which are our lot. Daily we can already see corpses lying in the streets, and we know by the look of these skeletons that they have died from hunger."

"In small decrepit homes whole families with 5 and 6 children, just die for lack of food and the survivors are unable to recover. New-born babies come into this world with soft bones, and often contract life-long illnesses. Workers complain that they have no more strength to work because their share of food is insufficient. Beggars are seen everywhere and

they try to obtain 'something to eat' from those who already have not enough for themselves."

"From abroad, Roumania received some food and it has been given to the starving people but not to all. There was not enough! When things were at their worst, God took pity on us and you, friends from Overseas, remembered us! You remembered that the people of Roumania were asking not to be left to die, and you decided to send us aid. From you we received parcels and food in tins and everything was carefully unpacked and every bit of the contents was saved and nothing allowed to be wasted."

"Benefactors did more than that the day when the Catholic Church Organization of America decided to send to their Roumanian brothers food to be distributed to the poor, free of charge and without difference of Religion or race. Corn and flour was sent to all of the Catholic Institutions of Moldavia and so my school, the Institution 'Notre Dame de Sion' from Galati got its share. Great was our joy and still greater was our

thankfulness for the magnanimous gift!"

"Immediately, our good Nuns organized us in groups and took us with them to seek the most unfortunate families. In humble homes we saw heartbreaking misery that I dread to speak about those obnoxious scenes . . . When we gave a household a card which enabled them to obtain food at our school, tears would be in eyes of all, and prayers of grace would show their thanks. In some homes we would be shown a picture that had been taken perhaps two years previously, but no one could recognize the man, woman or child it was meant to represent. Hunger and misery had distorted the human beings so terribly."

"Thousands of people came to our gates and daily were waiting their turn to obtain a small allowance. Our good nuns were distributing without rest, day after day, and the lines of poor people kept growing and growing. Some of the people waiting were so weak that they would faint, and some of them would sleep in front of our gates to be sure to obtain their ration early and take it to their distressed beloved ones."

Now the stock is finished and not all the needy have received a part of it. In our town there are 20,000 people who need to be fed and how many more around us! I cannot enough stress how thankful we all have been for what has been done and also how great our hope is that more may come from our dear American Friends."

"Our needs are so great that we have to pray that generous friends help us in our despair. Please do not let us perish, and continue to be as you are known to be: GREAT AND GENEROUS AMERICANS! Our gratitude will thus enable us to say: LONG LIVE THE GOOD PEOPLE OF AMERICA!"

What Our Readers Think

Opinions expressed in letters appearing in these columns are those of our readers and not necessarily of the editors of Our Sunday Visitor.

St. Isidore Patron Of Rural Life Conference

Editor:

The Most Reverend William T. Mulloy, D.D., Bishop of Covington and President of the National Catholic Rural Life Conference, directs me to forward to you the enclosed copy of a rescript received by him from Rome which reads:

Sacred Congregation of Rites

By a decree of the Sacred Congregation of Rites, dated February 22, 1947, St. Isidore, the Farmer, has been constituted the heavenly patron before God of the National Catholic Rural Life Conference. In view of this fact, His Excellency, the Most Reverend William T. Mulloy, Bishop of Covington, president of the society, in the name of the Archbishops, Bishops, and Ordinaries of the United States of America, humbly petitioned His Holiness, Pope Pius XII, that he permit the feast of St. Isidore to be celebrated in a more solemn manner in their dioceses. The Sacred Congregation of Rites, in virtue of the special faculties granted to it by His Holiness and with due regard for the conditions set forth in the petition, has granted that the feast of St. Isidore, the Farmer, may be celebrated in all the dioceses of the United States of America on the twenty-second day of March as a feast with the rank of a greater-double and with a proper Mass and an Office approved for it, the rubrics concerning all other things being observed and all things to the contrary notwithstanding. June 20, 1947.

(signed)

† Charles Card. Salotti

Prefect of the Sacred Congr. of Rites

† A. Carinci, Arch. of Seleucia, Secretary.

Legionary Wants All To Outdo Communists

Editor:

Let's Go Kings Highway! That was an Ad in the Daily Worker urging the "Comms" of the Kings Highway section of Brooklyn to greater zeal in obtaining more recruits for the "Party." Let's Go Mary's Legionaries! We of Mary's Legion should be most zealous to get souls as re-

cruits to our "Party"—The party of Christ's Church! As the Communist advisors direct their workers in the sly art of winning members—we, too, are directed. Our method is not sly—but it is difficult—imitate Mary, her cheerfulness, her humility and her strong-heartedness."

The world is full of sad-faced people—and mad-faced people, so smile for the sake of Jesus and Mary."

Force your minds to concentrate on the affinity that we should, as members of the Mystical Body, have for every human being! Take their faults without growing and offer them to Our Lord . . . for our faults, then the smile will come naturally, normally and gainfully! We all have some trouble, but if we had only happy days we would not appreciate them."

You know how it is after a bitter winter. You get so sick of colds, of your winter clothes, galoshes—then Spring comes and the world looks brighter and you feel brighter. Don't ever forget that life is about the same. God sort of set the seasons up as an ever-present example!"

Thank Him for the sad, uncertain days that make you appreciate the happy days of security."

With love of God and man and thankfulness to God and man in your hearts, you'll have the cheerful, humble, strong heart that will cover all necessary requirements for winning souls over to "Our Party."

Let's go Kings Highway! But you will never catch up with us—Let's go Mary's Legionaries! A Legionary

P.S. This is a "brain storm" that was caused by the mental heat wave after reading that ad in the Daily Worker. I didn't buy the Worker—I picked it up in the 5th Ave Bus of all places!"

Soldiers In Germany Eager Readers Of O.S.V.

Editor:

The men here have been clamoring for Sunday Visitors. Ever since I came here, I have been asked to write to you to see if arrangements can't be made to have about 100 copies sent to us weekly. You have my assurance that the magazine is highly regarded by the men. It seems to be very practical and modern and answers many of the questions that our men are

thinking about. If you can send more than 100, we can always use the remainder."

This city is thoroughly Catholic and is considered as one of the "black cities" of Germany. A black city is a city that never gave Hitler and the Nazi cult its support. There are very beautiful churches here . . . the one that I say Mass in was built in 700. The church is supposed to be the most beautiful one in Bavaria. I am fixing up a Catholic chapel on the post here; the Protestant chapel isn't using the room at all for his services so I decided to renovate the room and make it a Catholic Chapel. I am trying to get help from the States for Statues and other items that we need . . . I hope that the plans will come through as this is one of the chances that will never come again."

I hope that all is fine out there in Indiana.

Father Hardie LaCour, Chaplain Hq. 11th Constab. Regt APO 225 c/o Postmaster New York City

Really Worthless

Editor:

A rubber check on a non-existent balance in an imaginary bank.

John O'Donnell, the columnist, says this fits the Atlantic Charter and the Four Freedoms. Amen.—Peter J. Pahler.

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Relayed by a scout for this column who recently overheard a heated argument between two men in a local bistro. One to the other:

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SPORTSCASTING

By Jim Costin

THERE was a paragraph here recently concerning the reputation that Eddie Ainsmith, who for years was the late Walter Johnson's regular catcher at Washington, enjoyed throughout the major leagues as being the game's most able exponent of the rough and tumble manner of settling an argument. As an example, we cited his under-the-stands battle with Joe Guyon, famous Carlisle Indian of another day who, at that particular time, over 30 years ago, was playing with the Louisville team of the American association. Ainsmith was then catching for the Minneapolis team of the association. I wrote that Ainsmith won that battle, fought out under the stands, and thus achieved his reputation among professional baseball players as the daddy of them all in a go-as-you-please battle royal. I know that I had heard the stories for years from big league ball players, and then heard the account from Ainsmith himself.

Ainsmith vs. Guyon

Well, Bill Borum, who conducts the most interesting "Sports Mirror" column in the Louisville Record, read that story and recalled that Guyon is residing in Louisville, so, being a good newspaperman, he went to Joe for the latter's version of what happened. Joe denied everything; that is, everything that had to do with Ainsmith having been the winner. Joe says he won with ridiculous ease; that he had been a boxing instructor at Carlisle and gave Ainsmith a fearful beating.

I wondered if, after all these years, everybody had been wrong on what had happened under the stands that day; that Ainsmith was the loser, not the winner. So I recalled another old friend, Ralph Shinnars, who graduated to the New York Giants from the American association around Ainsmith's time and, without giving him the background of Guyon's denial, asked him about the battle. He told me the same story, in effect, as I had heard from Ainsmith, and then I showed him Guyon's denial. Shinnars laughed and said that Joe now evidently has a fertile imagination, or forgets entirely what happened. Shinnars—as did Ainsmith previously—offered the names of a number of Louisville and Minneapolis players of that day who saw the fracas, and said if I'd ask any of them they'd tell the same story that Ainsmith does, and that most of them probably would get a big laugh now out of Guyon's fanciful story about how he "kept his left in Ainsmith's face and continually one-two'd him, etc."

I didn't intend to start any controversy between a couple of old time baseball stars by what I thought would be a passing mention of Ainsmith's reputation as a rough and tumble battler in his younger days. I know I had heard the story for so many years, and that everyone, spectators and others alike, had agreed so unanimously on the details, that I naturally believed it. Now, after reading Guyon's version and the rebuttal of others, I am more convinced than ever that Ainsmith came by his reputation honestly, and principally at Guyon's expense.

Shinnars, by the way, tells me that he buys Our Sunday Visitor every Sunday morning and that he's a regular reader of this department. His home is in Milwaukee.

Aquinas Of Rochester, N. Y.

One of the "hottest" high school football towns in the country is Rochester, N.Y., and the principal reason for that is the colorful game put on by the Aquinas Institute team, now coached by Harry Wright, former Notre Dame star. In one game last year, Aquinas played before nearly 20,000 spectators and this year enthusiastic followers of the team believe that it will play before from 125,000 to 150,000 fans. This seems incredible for a high school team, but Bill O'Toole, my No. 1 operative in the Rochester salient, outlines the procedure.

High school football was abolished in Rochester in 1911, but Aquinas reinstated the sport in 1932 and the public schools followed in 1940. Johnny Sullivan, former University of Rochester coach, was the first head coach at Aquinas. Because there were no other high school teams in Rochester, Aquinas was forced to play out-of-town opponents and generally wound up with a winning record. Sullivan's teams played old fashioned football, following a set pattern which did not call for any fireworks or razzle dazzle of any kind, and the team began to lose patronage. Sullivan, however, remained at the helm during the war years, doing his best and winning a fair share of his games. With the war's end, Aquinas employed Wright, who had been a lieutenant in the marine corps, and in his first season last year, Wright's team won five games, lost two and tied one. He installed the T-formation style of attack—a difficult chore for high school boys to handle—opened up the game, and put on such an entertaining show that Aquinas suddenly began to draw such large crowds that Aquinas authorities were forced to lease Red Wing Stadium, the International League ball park, as their home grounds. At the season's close, Aquinas had played to a total paid attendance of 63,000.

This year all of Aquinas' games will be played at home, and all in Red Wing Stadium on Sunday afternoons. Opponents will include Cathedral High of Erie, Pa.; Canisius of Buffalo, Catholic Central of Detroit, Boys Town of Nebraska, and St. James of Texas. If Coach Wright is still looking for more trouble, he might ask some of those Chicago or Philadelphia Catholic High School League teams for dates in Rochester.

To give you an idea of how well Aquinas draws at its Sunday afternoon games, and that its attendance figures are not figments of the imagination, The Red Wing management extracts a Sunday rental of \$1,500 per game, but insisted on a proviso being written into the contract that it will collect 15 per cent of the receipts in case 15 per cent is more than \$1,500.

St. Louis U. Billikens

The St. Louis University football team, coached by an old friend, Dukes Duford, embarks upon a most ambitious schedule next month that will keep the boys busy right through the season until its close on Nov. 27, Thanksgiving Day. The only open date from the time the Billikens open on Sept. 20 with Missouri at Columbia is on the Saturday before Thanksgiving Day. Six games will be played at home, starting on Friday night, Sept. 26, with the Missouri School of Mines. Marquette comes next at home on Oct. 3; Drake provides the Homecoming game on Saturday, Oct. 18. The University of Nevada goes to St. Louis on Sunday, Nov. 2, followed by the University of Wichita on the following Saturday, and then comes the Thanksgiving Day game with Duquesne University.

The games away from home, besides the opener with Missouri, are at Washington, D.C., with Georgetown, Oct. 10; on Oct. 26 with St. Bonaventure at Olean, N.Y., and on Nov. 15 at Detroit with the University of Detroit. Coach Duford and his Billikens certainly aren't trying to build up a reputation by taking on a bunch of soft touches, and a 50-50 record after playing such a large number of strong opponents will be highly creditable for both coach and team.

Modern Youth Asks About Faith

Continued from page 5, Youth Section

For the term itself, he has only to open Webster's dictionary to find it defined, according to Roman Catholic theology, as: "A supernatural virtue by which one believes on the authority of God Himself, all that God has revealed or proposes through the Church for belief."

So divine Faith is the holding of some truth as absolutely certain because God, Who can neither deceive nor be deceived, has spoken it. It is not merely a feeling or a suspicion or an opinion, but a firm, unshakable adherence of the mind to a truth revealed by God. There is a story told about a man who was strapped in an electric chair; he was about to die, and when he was asked if there was anything that he would like to say before the switch was thrown, he replied, "Yeah. In a few minutes, I'll know what youse guys are guessing about." If anyone is guessing about God, or the truths of eternity, then he does not have faith.

A few months ago a young woman student made the interesting statement that there was nothing wrong with her faith, because she believed "practically everything" that the Church teaches. I wonder if she would have felt complimented if someone would tell her that he trusted her in almost everything. We either have confidence in a person, or we do not—we either believe in all that God has revealed, or we do not have faith.

Barriers To Faith

One of the great barriers to the modern youth's acceptance of Faith, is that he too often regards it as something which would stifle his freedom of thought. It is true that there is a certain line that he cannot pass in the investigation of the truths of faith, but that does not mean that his intellect is hobbled. Once a man is convinced that the message he receives is from the one who is supposed to have sent it, and that he has a true copy, then he cannot question the message itself without questioning the truthfulness of the sender. So if he should be convinced that God Himself revealed something to him, and he may make every sort of enquiry to prove that to himself—then he may not question its truthfulness without offering insult to God.

Believing in the Divinity of Christ, and being completely convinced that He revealed the mystery of the Blessed Trinity, there can be no further question in his mind about the truth of the doctrine concerning the Trinity without offering insult to Christ Himself.

When the student asks about the meaning of faith, he often does so in a manner that implies that it is something to be ashamed of in this scientific age. As a matter of fact, reason and faith go hand in hand in learning supernatural truth. Even though divine faith is a gift from God which enables us to accept Him and all that He has revealed, nevertheless, it is reason which leads us to it. Reason alone is not sufficient to enable me to embrace all that God has revealed but it does tell me that the acceptance of the proposed doctrine will not do violence to my intellect; reason cannot always make me understand the "how" of a truth, but it can satisfy my mind that God revealed this truth and, therefore, it must be so.

Reason might be said to have about the same relation to Divine Faith that it has to human love. Students accept this comparison because practically every one of them has had to listen to a friend singing the praises of someone with whom he was in love, until he himself becomes quite anxious to meet her. The result of that meeting is very apt to be summed up by the well-considered opinion: "Well, she seems to be a nice girl, but I fail to see what he finds to rave about." He fails to see because that mysterious thing called love is affecting one and not the other. His powers of observation are functioning, but one concludes that he is not "sold" or her. In just such a way, one may use his intellect to examine revealed truths, without ever having his will moved to want to make the revelation his own.

Divine Faith is not merely an assent of the mind; it is also an act of a loving will influenced by

God's grace. Arguments can lead a person to admit a fact that he had previously denied, only if he can be shown with a sort of "twisting his arm" argument that he was very evidently wrong. In arguing about material things, or the laws of nature, one proceeds from the question to the answer on a bridge made up of arguments from reason, or practical demonstrations, that are so evident that they cannot be denied. In the discussion of supernatural truths the same method is used, except that there is always a gap between the final argument or demonstration and the conclusion, and this gap must be filled in by faith. Sometimes it is a very narrow little gap, such as might be in an intelligent man's mind about the existence of God—and sometimes it stretches for quite a distance, as in the acceptance of the Blessed Trinity, or any of the other supernatural mysteries that have been revealed by God. In some cases, all that the intellect can do is show that the doctrine has certainly been revealed by God. It is at this point that Divine Faith, as a gift of God, comes into the picture. Here is where the powers of the intellect come to the end of the line, and the will takes over. One might say that the helping Hand of God is stretched out to help the favored one over the gap, and it is up to him whether or not he has confidence enough to grasp it. I remember a professor of philosophy telling us in class that faith is "a genuflection of the will"—meaning that unless the will bows down and humbly accepts the help of God, it would never be possible to complete the journey and arrive at the full acceptance of Divine Revelation.

If it were not for this gap in the bridge, our acceptance of revealed truths would not be a meritorious act because it would not require any true submission at all. If I should tell a student that I have a red, white and blue fountain pen in my pocket, and he is willing to believe it because I say so, then he is complimenting me on my truthfulness, and that is pleasing to me. And if he should tell a friend about this unusual pen that I have and insists that it is true, simply because I have told him so, he would be pleasing me every time that I knew that he repeated the story. But if he should insist on seeing the pen before he will believe it, then he is doubting my word, and when I take the pen out of my pocket to show it to him, I destroy his ability to please me in this particular instance—he then merely accepts a fact because it has been proven to him, and that item of knowledge that he has come to accept as true means nothing to me. In like manner, when I say God is a trinity of persons, I do not ask in this life to see and to understand how He can be one God and at the same time three distinct persons. I believe simply because by historical arguments or proofs I am certain that God has revealed this doctrine, and because

He said it is so, I believe and know it is so. Many a student who questions the necessity of faith as the first essential for pleasing God, has never stopped to think that faith belongs exclusively to this life. He will sit right straight up in his chair when he is told that there are no atheists in hell, and that no one in heaven believes in God—and yet this is true. And after his first surprise at the apparent contradiction, he can see that he must agree that if there is a hell, the souls who are there must be very much aware of God; and that all the souls in heaven are actually in God's Presence. And he will further agree that there is a vast difference between the soul in hell cursing a God whose existence he cannot deny, and the living man accepting God and Divine revelation. The soul in hell knows something that he cannot contradict, the living man possesses faith.

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Do You Know What They Believe

BY KATE KNESE

Match a word from the first list with the correct definition from the second list.

1. Heretics
2. Schismatics
3. Atheists
4. Infidels
5. Agnostics
6. Pagans
7. Rationalists
8. Apostates
9. Hypocrites
10. Spiritualists

- a—deny the existence of God
- b—pretend to converse with the dead
- c—believe only the truths that can be explained by reason
- d—believed in the true church, but rejected it to follow a false religion
- e—do not believe what God has revealed
- f—outwardly appear pious, inwardly are full of wickedness
- g—are Christians who refuse to believe certain teachings of Christ
- h—though Christians, obstinately reject the supremacy of the Pope
- i—believe in false Gods
- j—neither admit nor deny the existence of God.

ANSWERS

1-3, 2-9, 3-2, 4-7, 5-8, 6-1, 7-10, 8-4, 9-5, 10-6

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Seeing The Church Through Protestant Eyes Old Slanders Retold By Church's Enemies

REV. JOSEPH F. KING, preaching in the First Church at Overland, Ohio, on "The Clericalism of the Roman Catholic Church," February 4, 1945, re-told the story so badly represented by Harold Fey of the *Christian Century*, whose eight articles dealing with the activities of the Catholic Church were answered in this paper.

Dr. King defined clericalism as "the attempt of the clergy of that Church to influence public policies, not by persuasion but by force."

We should like to ask the reverend gentleman to cite a single instance when the Catholic Church in the United States did one positive thing to influence public policy even by persuasion.

"The political ambitions of the Roman Catholic Church," which Dr. King calls "a potential threat to democracy," simply do not exist. The big politicians are the ones best qualified to say whether the Catholic Church has ever tried to exert political influence. The late William Jennings Bryan, who ran for the Presidency four times, should certainly be an authority, and he declared that during his long political life he never observed any instance of political pressure or influence being brought to bear on him.

Protestant Pulpits Political Platforms

When Al Smith, a Catholic, ran for the presidency of the United States, practically all the Protestant bodies "ganged up on him." The pulpits of Protestant Churches were used to help defeat him. That pressure from Protestantism should certainly have been an excuse for the Catholic Church at least to defend Mr. Smith, but the Catholic Hierarchy did not raise its voice in his defense, nor, as far as we can ascertain, did any priest ever use his pulpit to promote Mr. Smith's candidacy. In fact, when the campaign was over many editors of sectarian papers expressed wonder that the Catholic Church was so silent when a member of that Church, running for the highest office in the United States, and his religion was unjustly attacked.

Dr. King quotes the authorities from which he prepared his sermon. They are Harold Fey, whom we have shown to have been very unfair; George E. Howard, who wrote a work entitled "Religious Liberty in Latin America." One who is familiar with South America and still charges Catholic clergy with exerting political influence on that continent certainly does not speak the truth. In South America 40,000 more priests would be needed to service the people even if 2,000 persons were assigned to each of them. Other authorities quoted by Dr. King are Salvemini and Piana, both of whom have been exposed as especially hostile and as sympathetic toward Communism; the late Msgr. John A. Ryan and Francis Boland, who jointly wrote a book on "Catholic Principles in Politics." These two priests defended theories which are unassailable as theories, but which in the authors' mind, were never intended to have practical application to the United States.

To further uphold his accusation the minister quotes "two Euro-

pean refugees." We should like to know how they would know what would be a threat to democracy in America?

Church Never Was Allied With Fascism

But the most unfounded charge Dr. King makes is that the Catholic Church has been "everywhere closely allied with Fascism." We should like to ask him who was the chief opponent of Fascism in Italy, if not the Pope. Who were the most vigorous antagonists of Nazism in Germany, if not the Catholic Bishops and the clergy? A survey taken by American authorities in Germany disclosed the astounding fact that not one priest among 1000 collaborated with Hitler—a record which the Protestant clergymen in Germany did not approximate.

The minister arrived at this conclusion because of his notion that "both Catholicism and Fascism are non-democratic, authoritarian, totalitarian, with no place for freedom of thought, religion and press, as we in the democratic countries understand these freedoms."

There has always been more religious freedom for Protestants in Catholic countries than there has been for Catholics in Protestant countries. In fact Protestantism was until recently state religion in England, Germany, Norway, Sweden, Denmark, and bitter persecutions were once waged against the Catholic religion in all those countries. If the minister were consistent he would have applied the principle of "freedom of thought, religion and the press" to Russia, a country where they do not exist at all, yet millions of Americans are wont to call it "democratic."

The clergyman refers to the Concordat written between the Vatican with Hitler, implying that that spoke friendliness. The Church never needs to write Concordats with friendly powers. It writes them only with unfriendly powers, in order to procure some liberty for the Church. He is entirely wrong when he notes that it was Protestantism in Germany which fought Hitler from the first. We would like to have him verify that accusation by testimony from those high army men who represent the United States in Germany today.

He reproduces the charge made by Harold Fey that American Catholicism has tried "to keep Protestant missionaries out of South America." Not only have high Catholic churchmen denied that charge, but the United States Department of State denied that there was ever any request to keep a Protestant missionary out of South America.

*To justify his charge he refers to the concluding words of a statement issued by the National Catholic Welfare Conference in November, 1944, in which resentment was expressed over the presence of Protestant missionaries in South America. This resentment was not expressed against the Protestant missionaries as such, but against insult to Latin Americans, who, some missionaries said, needed to be "Christianized." The people, for the most part, had been Christians for centuries. What if the Catholic Hierarchy of the United States sent missionaries to Protestant countries on the ground that they are not Christians?

Dr. King speaks about the visit to Chile of three American Catholics on the occasion of a Labor Convention, calls these three men "delegates" and expresses wonder that they should all be Catholics. They were not delegates of the American Republic. If they were delegates of a Catholic organization, why is he surprised? Would a Protestant organization send Catholics to such a meeting?

What he does not tell the people is that the whole South American

Man May Not Ignore Self- Evident Truths

(Continued from page 1, Religious Section)

In the words of the Declaration of Independence, these truths are self-evident. Nothing that man can say or do can make them anything less than axiomatic. He may ignore them or defy them, but not for long, and never successfully. Man knows this, to his sorrow; yet with a doggedness worthy of a better purpose he has again and again tried to pervert the natural order.

Deny the "self-evident" truths, and what happens to the American postulates? What happens to individuals and institutions? Deny these truths, and the foundations of American law, medicine, business, education and government have been successfully undermined, because man is dehumanized.

There Must Be An Absolute Lawgiver

When man no longer believes in the spiritual, it is quixotic to accept and abide by absolute standards of good and evil. Natural rights and duties no longer exist because there is no absolute lawgiver. If law is only a matter of statutes, some day an absent-minded legislature may repeal the education of the country's lawyers. The doctor who is only a biological materialist can be a positive danger to society by assuming prerogatives that belong to God Himself. If justice is not absolute, then the phrase "unscrupulous businessman" is a contradiction in terms, for without objective standards there is nothing to be unscrupulous about. The educator who is a materialist can teach his pupils how to make a living; but only incidentally, or accidentally, can he teach them how to live well in the light of their ultimate supernatural destiny.

Experience has demonstrated that once secularism infects a people, it advances to a virulent stage, like a progressive disease. It takes the form of state-ism, or totalitarianism, as it did, for example, in Fascist Italy and Nazi Germany. That is, it denies that government

Labor movement has been under Communist domination. Would he rather have it under Communist than Christian domination?

He argues that, in view of Catholic opposition to Protestant missionaries going to South America, it becomes "difficult for Protestant missionaries to travel to South America." As we have already observed, our State Department has declared, on several occasions, that no request ever came to it from Catholics to deny Visas to Protestant missionaries for entry into any South American country.

Information Gathered From the Enemy

Dr. King, like those who recently wrote up the story of "North College Hill," gathered all his information from the enemy. He and others antecedently repudiate any presentation of the case made by a Catholic authority. Dr. Fey's and Dr. King's prejudices prevent them from seeing a right principle enunciated by Monsignor Ryan when he said: "Error does not have the same rights as truth." How Protestant clergymen can uphold the opposite against the plain declarations of Christ and St. Paul is difficult to understand. Do scientists place error and truth on the same basis? Do mathematicians? Do specialists in any field other than the religious field? If God actually made a revelation of the truth, then He could not possibly tolerate the opposite error.

He concludes his talk by saying that he does not fear the Catholic vote. There is no such thing as a Catholic vote, and there never has been, not even when a Catholic ran for the presidency. A Catholic, who had been honored by the Pope, nominated Al Smith's opponent in 1928; and another prominent industrialist, who had also been honored by the Pope, was one of the hardest workers for Mr. Smith's rival, Herbert Hoover.

If Dr. King is right in reasoning from the particular to the universal, then Catholics would be right in accusing the entire body of Protestant clerics of endorsing mercy killings, because "fifty-four prominent New York Protestant clergymen" did endorse them.

is man's agent for the protection of God's gifts of life, liberty and the pursuit of happiness. It denies freedom of worship, freedom of speech, freedom of enterprise. It is a vicious philosophy, which holds that man exists for the state, and not the state for man. One day we may find ourselves its victims if current movements so antagonistic to the American postulates are allowed to run their course.

Natural Law Basis Of American Postulates

Underlying the American postulates there is to be found the natural law. In contrast to physical laws, which can be verified experimentally, the natural law is impressed on every man and woman by the Creator. It is made known solely by reason. It enables us to judge of certain acts as good or bad; it tells us to do good and avoid evil; and, after acting, we approve or reprove ourselves in accordance with these judgments. We call this divine spark "conscience." It is the possession of every normal person. It is the link between the natural law and individual acts. Insistence upon it is part of the rich heritage the Founding Fathers gave us when they defined our philosophy of government.

From pulpit, press and platform we hear sounded solemn warnings against the effect of alien ideologies upon American traditions and institutions. These warnings are well-meaning and useful, but they are negative rather than positive. Herein is a danger. We must have a clear conception of the philosophy we believe in as an alternative to what we so vigorously oppose. We must be conscious of the American postulates and their nature. Only a short time ago we were fighting for them on foreign fields. But we must also be alert to ward off attacks by enemies from within who are just as dangerous as foreign foes because they are just as destructive of the dignity of the human person, who is not a creature of the state, but a creature of God.

We are custodians of the American heritage, a heritage of principles that are as absolute as the general laws of the so-called exact sciences. They are as absolute, but far more important because they determine our relation to our government, our fellow man and our God. With this in mind we can, if we will, march on to a rebirth of Christian civilization, and then the dream of the Founding Fathers will remain a splendid reality. We will know how to live, and assuredly we will have something to live for.

Explaining Christ's Plan For His Church To Non-Catholics

(Continued from page 1, Religious Section)

Quotes St. Paul

When she returned with it, the minister located in St. Paul's second Epistle to the Corinthians the text: "Now then we are ambassadors for Christ, as though God did beseech you by us." (5:20, King James version).

"But, dear friend," we explained, "the Apostle is there referring to himself and his fellow Apostles and not to you. Thus you will note in the eighteenth verse, just two verses above that St. Paul tells us that God 'hath given to us the ministry of reconciliation.' That means the power of forgiving sins.

"It is to be carefully noted that St. Paul did not say: 'Now then you are ambassadors for Christ.' On the contrary, he distinctly limited that power to the Apostles, and those upon whom they would confer that power, saying: 'Now then we are ambassadors for Christ, as though God did beseech you by us.'

Guilty Of Usurping

"When you claim to be an ambassador in the sense of one empowered to forgive sins, you are guilty of usurping a power conferred by Christ upon His Apostles and their successors, the bishops and priests of the Church which Christ founded.

"Thus Christ said to His Apostles: 'You have not chosen me; but I have chosen you; and have appointed you, that you should go, and should bring forth fruit, and your fruit should remain.' It was this same divine teaching which St.

Paul re-echoed when he declared to the Hebrews: 'Neither doth any man take the honor to himself but he that is called by God, as Aaron was.' (5:4). Thus the very Apostle whom you quote, my friend, warns you not to usurp an authority not conferred upon you by God."

In the closing article of the series, we shall describe how another minister joined in the fray and made an assertion in regard to the Church, which is as astounding as any that our readers have ever heard.

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OUR SUNDAY VISITOR
Huntington, Indiana

Family Life

Catholic Woman's Interests

Letters : Books

Some Thoughts On 'Permanents'

THE advice is worn so threadbare by repeated usage through the ages that I may risk my head by quoting it, none the less, herewith the nut is again cracked: "When you are in Rome, do as the Romans do." When in America, follow the Americans, *provided*, there is no sin or bad example in falling into the procession, if you are so inclined. So much for a preamble before I quite a letter to a wife and mother on the subject of "Permanents" in relation to hair-dos, not to permanent clinging to one's husband or wife, or permanent adhesion to one's lifework, or permanent sticking to the following of Christ in all things. (I rather think I have an eye on permanent protection of my editorial skin, for well do I know women will want to slay me if I write adversely on the subject of permanent curls).

Quoting Letter With Radical Suggestion

The letter I am about to set out was directed to Father Conroy, Editor of Youth Section. He tells me that since I am a woman and the subject is along some of the lines about which I must write, he would prefer that I should give public answer. (Now, now, Father Conroy. . . . It is hardly like you to duck a difficult task. . . . But I accept the commission). Here's what the correspondent says:

"Dear Father Conroy: I enjoy your articles in O. S. V. very much. I have in mind something for the women of America, especially for Catholics. Coming from me, it sounds a little out of place perhaps, and, anyway, it is not my business to tell others what they ought to do. And again, you may think my idea is too radical. I think all women should examine their consciences about what I call vanity. I just can't imagine the Blessed Mother rushing off to get a permanent while someone sat with the Baby Jesus. I am not saying that because I am old or jealous, either. But I do feel that women put too much value on looks and not enough on actions that are good.

My husband works hard for his money, and although he would not object to my spending money on my hair, I feel there are better places for it to be spent. Also, I wonder what God thinks when a woman comes into His church all painted, curled, and primed, when He and everybody in this world knows there are hungry children who need that misspent money for food.

See what I mean, Father? Maybe you could write in your column about paint and permanents, and \$1.50 Nylons, etc., and wake up the good women to do more good with the money their husbands earn, or which single, self-supporting women earn. Just leave my name out, please, though not because I'm ashamed of the way I feel. I would willingly take the jeers if I could help.

Respectfully yours,
Mrs. G. A. T."

Friends, girls and women noble and true, you have one good woman's honest expression on the wastefulness and futility of permanents. What is your reaction? Father Conroy tells me that "I agree entirely with what the writer has to say but from your woman's point of view you would be able to make a much more intelligent comment than I."

What A Shame To Let Him Down

It would be a mean trick and a burning shame to let Father Conroy down, but I am telling you the truth girls and older women, \$500 would not bribe me to get under a hot curl presser today and thereby run the risk of turning my scalp over to the undertaker, when the temperature is over one hundred in the shade, or is it in the sun? Either way would be bad enough. . . . I am in the shade and have two fans spinning like humming birds in my study! Also, what I may say need not be taken too seriously even in zero weather, for my hair is so soft and silky (much to my distress), no permanent has ever

By Mary E. McGill

membering the time, the place, and the sinner, I knuckled down and thanked him"). So, you might buy the curls Nature failed to bestow and take them with a high intention. Something like this, if you are single. . . . That you may look girlish and sweet, and some day win a worthy husband. If you are married, that you may please your husband, if he is the kind who admires curls.

Personally, should I ever take a late whimsy (not really meaning to be flippant) for marriage is ever a sacred subject and a holy vocation). . . . I repeat, should I ever take a late whimsy, I am going to see to it that my victim likes silken hair, arranged in womanly dignity, with the slight wave Nature kindly provided.

But, I honestly do not think girls or women who do not deprive their families of necessities, and who are not sinfully vain, need deny themselves "Permanents" in order to please the Blessed Mother or her Divine Son. The Blessed Mother was immaculate within. Her shimmering grace lighted her countenance and made her a glowing radiance without. She was perfect in soul and in body. She needed no adornment other than modest attire. But I don't believe she would look from Heaven today and condemn a girl or woman for getting a permanent or buying Nylons, provided she could thus spend the money without injustice to self, her family, or to her neighbor. I will say however, and with vigor, the American woman is too vain. She wastes money on her body, on cosmetics, and on clothes.

A Final Entry

It does appear there has been an astounding letting down of hair in public, on the part of your writer. Come on, critics, give me a sound whack for that. Now's your fair chance. . . .

How Married Women Should Bake Cakes

It has often been said that the best chefs are men. The best all-round helper we ever had in our household was a man. He had been taught by his mother at home, and by a housekeeper in the home of relatives of ours. When he came to us in due course of years, I felt that Providence had picked us out for a special mercy.

The lad was in late adolescence. He knew everything about cleaning and shining. He could market to perfection. If you desired guests for dinner, all you had to say was: "Will, please take care of everything, won't you? Menu, baking, cooking, serving, and I'll arrange the table." Not that he could not have done the latter as well, or better, than I; but that little turn saved his time for more important matters.

Believe it or not, if the makings were in the house, and if not, Will would see that they came—the lightest cake would come out of the oven, a cake that would melt in the mouth and taste as though it fell from the heavens, meat, vegetables, biscuits or cornbread, salad, relishes, everything to a king's taste would be served good-humoredly, gracefully, and with proudful air the white coat would be put on!

That lad grew into a very fine man. He became a good husband and is the father of, I forgot how many splendid children. He owns his own house. It is comfortably furnished, and attractive. He has a piano and plays it well. He also drives his own automobile. He is still the glorified major domo in the house of friends, where he has served for many years with great loyalty and efficiency, and where he is much respected and appreciated.

Someone may wonder whether a white man would do all these things so well, in good spirits, and get joy out of his achievements?—It is not for me to say. But I do know Will's skin is black. It shines like ebony. But his teeth glisten like the finest ivory. And

his smile is radiant like the golden touch of sunshine lighting a refreshing shade on a summer's day, such as the one marking August 4th, the date of this writing, when the temperature is 100°. But finest of all, Will has a white soul, and a warm, loyal heart.

What Has This To Do With A Woman's Cake?

You will ask: "What has all this to do with 'How Married Women Should Bake Cakes'?" Just a memory and happy thoughts induced by lines sent by a young man in the Canadian Air Force, who has specific ideas on the rules married women should follow in certain "bakery" activities. I think you will enjoy his thoughts, which I now give to you:

MARRIED WOMAN'S CAKE

by
Leo E. Berard

1 lb. of true love.
1 lb. of perfect trust and confidence.
1 lb. of cheerfulness.
A pinch of unselfishness.
A sprinkle of interest in all your husband does.

Mix well with a gill of the oil of sympathy.
Into a tin of contentment.
Flavor with a bright fireside and a loving kiss.
Bake well all your life.

(In the summer, a cool treeside might comfortably displace "a bright fireside," don't you think, when baking this admirable confection of marital harmony? Anyway, this young man understands that a wife must feed the heart as well as the stomach of her husband, if she hopes for happiness in marriage.)

Things to Read AND DISCUSS

The Fisherman Saint—\$2.00—By Brother Francis, C.S.C. Dujarie Press, Notre Dame, Indiana.

This is the story of St. Peter. It opens with a big haul of fish, and then introduces Christ, who enters Simon's boat that he may the better speak to the throng following Him. From that moment the generous hearted Simon belonged to Jesus! And, as the author has him explain his complete surrender to the Saviour's invitation to follow Him: "I have finally met a man for whom I would be willing to die!" This Simon, as everybody knows, became our first Pope. He is also known as Peter, which means rock.

All these things, and all the other outstanding things in Peter's life, are told by Brother Francis in an interesting story that girls and boys will like to read and will always remember. The black and white drawings by Rita McCann are well done; the print is large, the lines widely spaced. So, all in all, here is a saint's life presented by Dujarie Press in the right cut, texture, and flavor for young people, offered in open season for fishing!

Books For The Little Ones

Summer days are exceptionally torrid this year. Children need some quiet entertainment that will give a lull to their usual hop, skip, and jump. Simple texts containing stories appealing to alert, young minds, with pictures to hold their eyes and attention, are the kind of books youngsters like at this season. So I am going to list three late books from Harper Bros., New York City, and then give you a list of other books from the same publishers, which I have long intended offering as helps in bringing joy to your little ones. Take your choice of the following for your girls and boys:

Goodnight Moon—By Margaret Wise Brown—\$1.75. Pictures by Clement Hurd.

Here the child finds a bunny tucked in bed, in a big green room. The bunny is busy telling goodnights to Old Lady Bunny, to the kittens, to three little bears, to the cow jumping over the moon, to the stars, even to the noises. A delightful whimsy! Gorgeous pictures in bright colors.

The Growing Story—By Ruth Krauss—\$1.75. Pictures by Phyllis Rowand.

A growing story teaching a little boy how things grow with the seasons. In the end, when he tries to put on his winter suit, he finds he too has grown. Lovely full page illustrations.

The School For Cats—By Esther Averill—\$1.50.

The heroine in this boarding school for cats is Captain Tinker's little black cat, named Jenny Linky. Children will love this storybook. The pictures in black and white and in two colors are by the author.

Other books from Harper Bros., New York City.

Little Fur Family—\$1.50. — For ages 2 to 8.

This enchanting book for little tots is bound in fur. It tells the story of a little Fur Child and of his life in the woods. Fourteen pictures in full color will capture the child's eye, while Margaret Wise Brown tells the story so well illustrated by Garth Williams.

Jamie And The Tired Train—\$1. For ages 3 to 6.

Pictures in 3 colors give life to Jamie's little train, which he spends much time on in his efforts to make it run. He succeeds Eileen Johnston tells this story. The pictures are by Ora Brian Edwards.

Pretzel And The Puppies—by Margaret Rey—\$1.

A dachshund, said to be the longest in the world, whose name is Pretzel, is the father of five little puppies. The laughable yarns (there are twelve of them) will put the children in uproar. H. A. Rey is the illustrator. For ages 3 to 6.

The Great Duffy—By Ruth Krauss—\$1.75.

For youngsters 4 to 8, the thrills of a little boy who went out

to see the world in an airplane, via a parachute, in a taxi, and otherwise, will be shared in full. Mischa Richter adorns the journey with 22 drawings in four colors and 8 others in black and white.

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Taylor Seeking Pope's Suggestion On World Order

President's Representative In Vatican City To Confer With Pontiff

Washington, Aug. 18.—(NC)—Constructive views and suggestions to help United States thought and action contribute to a "moral world order" of peace will be sought by Myron C. Taylor, President Harry S. Truman's personal representative to the Holy Father, in another visit to Rome for which he departed by plane yesterday.

This announcement was made in a statement by the President shortly after Mr. Taylor had taken off in New York for his first trip to Rome in eight months. The duration of his stay overseas was not announced, but President Truman said his representative has been asked to confer with "other leaders" as well as Pope Pius XII.

In June of last year, after pressure from non-Catholic clergymen to end the mission to which the late President Roosevelt had assigned Mr. Taylor in 1940, President Truman said at a press conference that the Taylor mission would continue until such time as world peace was secured. Later, in November, 1946, Mr. Taylor returned to Rome for a visit that lasted less than 30 days.

In the statement released by the White House yesterday, Mr. Truman said:

"At my request the Hon. Myron C. Taylor is proceeding to Rome as my personal representative for further exchanges of views with His Holiness Pope Pius XII, on problems relative to the establishment of peace under a moral world order to the alleviation of the human suffering still continuing in many parts of the world. Mr. Taylor has also been asked to hold conversations with other leaders on similar problems while he is in Europe.

"The purpose of these further conversations, as on earlier occasions, is to gather for my guidance and assistance various views and impressions concerning existing conditions affecting peace and the relief of distress, and to obtain the energetic cooperation of all men and women of good will, whether in religion, in government, or in other activities of life, in the interest of progress toward solution of these problems.

"I am seeking by this means a greater clarification of the nature of the vital tasks that confront each of the nations that have pledged themselves to cooperate in the establishment and maintenance of international peace and security and to promote economic and social advancement. I wish to have the benefit of the constructive views and suggestions of leaders everywhere, to the end that the thought and action of the United States as to world affairs may contribute to that moral world order of peace and security and well-being for which we and the other United Nations struggled to victory in World War II."

N. D. Professor Says Italy Must Change System Of Voting

Notre Dame—A change in the Italian system of voting from the proportional representation to the majority system is vital if Italy is to be relieved of present Communist pressure, according to Dr. F. A. Hermens, Professor of Political Science at the University of Notre Dame.

Dr. Hermens presented this view in an article entitled "Which Way, Italy?" which appears in the August issue of the Current History magazine.

"Recent developments leave little doubt that Italy is, at present, in the center of Communist pressure," said Dr. Hermens. "The Prize is high. Should Italy fail, the American position in Greece and Turkey would be difficult to maintain, and serious repercussions would follow in Austria, Germany and France. The strength of the Italian Communist party is substantial, but it is perhaps even more important that the government which they oppose is too weak to counter effectively the extra legal, and at times illegal, pressure which the Communists bring to bear against it."

27 Enter C. S. C. Novitiate At N. D.



Twenty-seven young men, 14 of them war veterans from the University of Notre Dame, entered the novitiate of the Congregation of Holy Cross and were invested with the habit of the order at ceremonies conducted on the Feast of the Assumption at the Sacred Heart novitiate near South Bend. One of the candidates is shown kneeling as he receives the habit from the Rev. Thomas A. Steiner, C.S.C., provincial of Holy Cross priests. At Father Steiner's right is the Rev. Felix Duffey, C.S.C., novice master. Of the 27 candidates, 24 entered the novitiate of the priesthood and three the novitiate of the brotherhood of the order. The novices will remain at Sacred Heart novitiate for a year and then continue academic and theological studies at other institutions.—South Bend Tribune photo.

Heart-Warming Scenes Described As War Relief Services—N.C.W.C. Distributes Clothing In Yugoslavia

Very Young And Very Old Display Gratitude That Would Repay Hundred-Fold The Generosity Of U. S. Catholic Donors, Relief Aide Writes

(From Yugoslavia, where Archbishop Aloysius Stepinac of Zagreb has been imprisoned and where complaints of persecutions of the Catholic Church mount steadily, comes this story from the representative of War Relief Services—National Catholic Welfare Conference—an evidence of the transcendence of Catholic charity.)

By Msgr. Albert J. Murphy
(Written for N.C.W.C. News Service)

Belgrade, Yugoslavia, Aug. 18.—After Mass and a hasty cup of coffee, we start out at seven o'clock through a driving rain. Our first destination is Solcava, a village some 85 kilometers from Ljubljana, where seven bales of clothing are to be distributed today. The countryside is almost deserted this morning, peasants normally in the field at sun up being driven indoors by the rain. Only barefoot children are out, trudging across meadows or along the road to school. Pausing for a moment before wayside shrines, they breathe a prayer and hurry on. Like children the world over, their sign of the cross is a nebulous reverence, but thank God they still hold fast to the faith.

A three-hour jaunt along tortuous mountain roads brings us finally to Solcava, not a pretty sight in the sullen rain. It is a village of rubble, of ruined cottages, of almost unbelievable makeshift living. Everywhere are stark, awe inspiring evidences of what the human spirit can suffer and still carry on. Here is a half-destroyed cottage, housing under its improvised, lattice-work roof a few pitiful household furnishings, farm animals, field implements along with human occupants separated only by a rough board wall. Over there, eleven bombed out villagers still live crammed into two rooms after their own cottages had toppled in ruins.

Our cavalcade is welcomed by the Mayor. Yugoslav Red Cross officials introduce the War Relief Services—National Catholic Welfare Conference representative, who replies. Through his interpreter, he tells the people: "The Catholic Bishops, priests, and people of the United States are very happy to send this clothing to the needy of your village. We wish it could be more. With it comes the deepest feeling of warm friendship for the people. A Catholic priest

from America has been sent by the Bishops to see that the neediest among you receive something. We hope you will be patient while it is being distributed. May God and Our Blessed Mother love everyone of you."

Distribution then begins. Everyone trudges down the road to the half bombed school house. The village priest is called, the truck is unloaded, the crowds mill eagerly about the sorted display of garments. Tables are set up, paper is provided for recording names of recipients, a Catholic War Relief Services sign in Slovenian is displayed, instructions are given, lines form.

One after the other villagers receive their garment, but linger on. It is refreshing to note how much joy one small garment can give to a person. Perhaps only a cap, a pair of men's shoes to a woman, a baby's bonnet to a young mother, a shirt, a dress, some underwear, socks to children. Here is a weatherbeaten old woman, toothless and wrinkled, who gaily puts on her new winter coat for the admiration of the neighbors. Here is a little five-year old boy who has never had a pair of trousers of his own now trying on his brother's, too, over those he has just received.

Grizzled old Toma hurrying off with his heavy overcoat as though someone might change his mind, but pausing just long enough to say gratefully "This is a fine coat. I can keep warm next winter watching my flock." Ranka clinging tightly to her grandmother's hand as the grandmother explains: "She is all I have in the world and I am all she has. Her father was killed in battle, her mother died of typhoid. I don't know what we'd do if anything happened to either of us."—and the ecstatic look on Ranka's face, matched only by that on the face of the grandmother, when Ranka received a bright red dress. Marja, five-years old—"Yanja" (the little lamb) the whole village calls her, another orphan—hugging her new red coat with brass buttons and showing it to everyone. If the American mo-

ther and her little girl could only see what happiness their gift brought. A mother with her arm off at the elbow, trying to explain how difficult it is to support herself and three children now that her husband is dead.

The kindly faced woman proudly producing a piece of paper on which was written in a boyish scrawl: "To whom it may concern: These people were very good to me when my plane fell and the Germans were after me. They gave me their best room and fed me well and helped me to escape. I'll never forget them and anything anybody can do for them will be appreciated by" an American flyer.

Franc, aged ten, seemed to wish to say something. The interpreter finally gave us the story. On the farm of Franc's parents, an American flyer fell. Franc and his sisters buried the flyer reverently and day after day put new flowers on the grave from early spring till late autumn. They later transferred the grave to a better site and still keep their vigil over his lonely resting place.

The young woman who had lost her sister in a concentration camp in Germany, she herself having also been there as evidenced by the serial number stamped on her arm.

Ivan living in two rooms with his wife and ten children—a Crucifix over the door, 2 beds, a table and a stove, all that is left of earthly possessions. To the comment "you seem very poor" comes the instant reply "I would be poor if I didn't have my ten children."

Missioner On Retreat Advised He Is Named To British Hierarchy

London, Aug. 18.—(NC)—Msgr. John Matheson, 46-year-old priest in charge of the little Catholic mission at Duftown, Banffshire, has been appointed Bishop of Britain's most northern diocese, Aberdeen. He succeeds Bishop George Bennett, who died on Christmas Day. He was in retreat at Fort Augustine Benedictine Abbey when he received the news by telegram from the Apostolic Delegate in London.

Bishop-elect Matheson was born and educated within a few miles of his present parish, at the little town of Tomintoul. He studied at nearby Blair's College, at the Scots College in Rome and at the Gregorian University there, where he won the doctorates of divinity and philosophy, and was ordained in Rome in 1925.

After serving at Aberdeen Cathedral he was appointed, at the age of 27, to take charge of the mission at Torry. Two years later he was transferred to picturesque Ballater, a few miles east of Balmoral Castle Scots home of the King and Queen. He went to Duftown in 1943.

Third Order Re-Elect Members Of Board

Cincinnati, Aug. 18.—(NC)—Delegates to the sixth quinquennial national congress of the Third Order of St. Francis concluded their three day meeting here with the re-election of the National Executive Board. Those serving on the Board are: Archbishop Richard J. Cusing of Boston, Episcopal Protector and Priest Consultant; the Very Rev. Thomas Grassmann, O.F.M., Conv., Fonda, N. Y., Chairman; The Very Rev. Basil Cummermann, O.F.M., Cap., Marathon, Wis., Vice Chairman; the Rev. John McGurk, T.O.R., Lake Andes, S. D., Board Member; the Rev. Philip Marquard, O.F.M., Chicago, Secretary; John J. Craig, Tulsa, Treasurer; and James Insell, Detroit, Consultant.

In the final sessions of the Congress, the Rev. Raymond Oosdyke, Commissary of the Terre Haute Tertiary Province, stated that family prayer is the "pillar of faith, the strength of the home, and the foundation stone of the nation."

Father Oosdyke said that "modern youth is more often condemned than praised, and yet they do not deserve condemnation for they are basically good. Never was the youth of any country as open and sincere as those in America. But if American youth is to serve the Church and country, he needs the strength and help derived from prayer. The families and the homes in which these youths dwell are in danger of perishing. Having saved half of the world from tyranny, these American youths are called upon to save the family life by introduction of family prayer and thereby preserve the American way of life."

Bishop Haas Addresses On Race Relations Published As Pamphlet

New York, Aug. 18.—(NC)—A pamphlet, "Catholics, Race, and Law," by Bishop Francis J. Haas of Grand Rapids, has been published by the Paulist Press here. The pamphlet is a compilation of two addresses by the Bishop on race relations, one of which was delivered in Detroit at the mass meeting sponsored by the Catholic Interracial Council of Detroit in September 1946, and the other at Lansing, Mich., at a meeting of the Michigan Council for Fair Employment Legislation in January 1947.

In his addresses the Bishop declares that our nation is "a democracy founded upon the principle that all men are free and equal," and adds that nevertheless "some 14,000,000 persons—one-tenth of our American people—are living under the shadow of an injustice totally alien not only to the fundamental law of the land but to the fundamental law of God." Declaring that "according to divinely-revealed Catholic doctrine, there is but one human race for which the Son of God became man and founded His Church" and that "any concept of 'minority races' is contrary to the teachings of Christ and is pagan," Bishop Haas states that "these fundamental doctrines require that Catholics undertake individual and organized action to make known and to put into operation in various fields of life equal treatment of all human beings."

Czechs, Slovaks Make Pilgrimage To Rome

Prague, Aug. 18.—(NC)—The Czech Catholic Women's Organization of Prague-Dejvice will make a pilgrimage to Rome next month to present the Holy Father with a statue of Blessed Agnes of Bohemia and petition for her canonization.

Slovak Catholics, totaling 156, have just returned from the first Slovak post-war pilgrimage to Rome, where they attended the canonization of St. Catherine Labouré. The pilgrims were led by Msgr. Ambrose Lazik, the newly appointed Apostolic Administrator ad interim of Trnava. Monsignor Lazik, who was received by the Pope in special audience, served for many years as Vicar General to the late Bishop Paul Jantusch of Trnava.

Keep Christ In The Classroom

BY THE REV. JOHN K. RYAN

ALL history is divided by one great event—the birth of Jesus Christ. All men are divided into two great classes—those who are followers of Christ and those who reject Him or who know Him not. Throughout the world, in the past and in the present, men love Christ or they hate Him and His Church. As His gospel is brought to the knowledge of men, we see more and more clearly what Christ meant when He said, He that is not with Me is against Me; and he that gathereth not with me scattereth.

The Great Teacher

Why should this be? Who is Jesus Christ, that some men love Him and are willing to die for Him, while others hate Him and plan to destroy those who profess His name? We know the answer. Jesus Christ is the only-begotten Son of God, the Father Almighty. He is the Second Person of the Blessed Trinity. He it is who was conceived by the Holy Ghost and who was born of the Virgin Mary. God so loved us that He sent His own Son to redeem us. That Son so loved us that He died upon the Cross for our sins and that we might live. Greater love than this no man hath, that a man lay down his life for his friends.

Since Almighty God has sent His own Son into the world to teach us by word and example, it is clear that there is no teacher from whom we can learn more than from our Divine Lord and Savior, Jesus Christ. From the story of His life, and from the story of His death we can learn the very greatest and most helpful of lessons. He is the perfect man. Everything that He tells us what we should strive to be. Everything that He does tells us what we should strive to do. More than this, Jesus Christ not only tells us what to do and what to be; He also enables us to imitate Him. I am the way, and the truth, and the life. He alone of all the men who have ever lived is absolutely good, absolutely true, and absolutely safe as a guide. He is the end and the means. He is this because He is God as well as man.

How Christ Taught

When our Lord was here upon earth He taught His doctrines; He worked miracles; He cured the lame, the halt, the blind, the deaf, the dumb, and the sick; He comforted the poor and the afflicted; He raised up the weak and the lowly; He forgave sinners. He did not cease these great deeds when He died upon the Cross, nor even when He ascended into heaven. He continues them in the Church that He founded, in the Church that is one, holy, Catholic, and apostolic, in the Church that is headed on earth by His Vicar, the Pope.

For in the Catholic Church we find the same doctrines taught today that our Lord Himself taught twenty centuries ago. Only in the Catholic Church do we find His gospel preserved and observed in its fullness and purity. Only in the Catholic Church do we see Christ forgiving sinners. Only in the Catholic Church do we find Him still working miracles, still raising up the lowly, still bringing light and hope and comfort to the poor and the weak. Only in the Catholic Church, in the Holy Sacrifice of the Mass, do we still find Jesus Christ pouring forth the in-

finite merits of His death upon the Cross of Calvary.

Learned Ignorance

What fools men are if they turn their backs upon the very Son of God! How ignorant men are if they do not know who and what He is, what He teaches, and what He can do for them! A boy may be sent to school and college and university and learn about science and literature and art. He may become a man whom the world looks up to as very wise and learned. But if he does not know the lessons that the Son of God came down to teach, he is ignorant indeed, a man still groping in ignorance and error. A girl may be very talented and beautiful and possessed of all the graces that can make her admired and envied. She may be trained and educated so as to become famous upon stage or screen or in other ways. But if she is not taught to know our Blessed Savior, to love Him, and to be faithful to His example and teachings, she is poor and unfortunate and unhappy despite all her worldly success.

The Highest Truth

We must think well upon what sort of schools we build for our children. Schools, both high and low, are designed and built as places where the truth, the whole truth, and nothing but the truth is to be taught. Our children have the need and the right to be taught all the truth and the highest truth. It will avail them little to study human history, if from their textbooks is kept all mention of the great central figure of history. They must learn about our Divine Savior, about His Blessed Mother, and about His apostles and martyrs and saints. They must learn what He taught. They must learn to know, to love, and to serve Christ the Savior as priests and nuns and brothers and faithful lay people. There alone is found the secret of true success in this world and of eternal happiness in the world to come.

Our children must be led to venerate the sacraments and to find in them their support and comfort amid the trials of life. They must be taught to know and to practice, our Blessed Savior's great rules, spoken to each of us: Thou shalt love the Lord thy God with thy whole soul, and with thy whole mind. And again: Thou shalt love thy neighbor as thyself. The school that does not teach these truths before all others fails to bring the whole truth, the highest truth, and the most needed truth to the boys and girls that throng its halls.

The Choice Before Us

Long centuries ago the Son of God put a terrible curse upon some of the teachers of His day. Woe to you, scribes and Pharisees, hypocrites, because you shut the kingdom of heaven against men. Woe to you, scribes and Pharisees, hypocrites, because you have left the weightier things of the law: judgment, and mercy, and faith. Shall we be like the scribes and Pharisees of old, shutting our little children out of the kingdom of heaven? Shall we be modern hypocrites, teaching our children about the things of the world, about making money, about play and pleasure, and about matters of passing interest and of little moment, while keeping them in ignorance of "the weightier things of the law: judgment, and mercy, and faith?"

Or shall we listen again to the Son of God and heed His words and do our part in making them come to pass? Each Catholic American, by helping to raise up and support schools in which the little children will come to know our Blessed Savior and His truth and His love, will have part in this glorious work of building up the kingdom of God upon earth and of spreading His reign among men. For Jesus Christ also has said: Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven.

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